



*The true and lively Portraicture of Valentine Greatrakes
of Affane in y^e County of Waterford in y^e Kingdome of Ireland
famous for curing several Diseases and distempers
by the stroak of his Hand only.*

THE ZOIST.

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I. *Fact against Fancy.*

SINCE the establishment of this journal we have not met with any serious attempt to question the soundness of the principles upon which it is conducted. As far as we have seen the criticisms of the last two years, the principles have been left untouched, but the presumed tendencies have been found fault with, and occasionally we have seen an attempt to denounce our efforts, characterized more by passionate invective than sober reason. The tendencies of certain principles are often supposed to be injurious, because they interfere with recognized modes of thought—threaten to overthrow long-cherished opinions, and thus necessitate improvements which are exceedingly inconvenient to those habituated by education and station to one monotonous routine. In fact, when moral or intellectual innovations are attempted, we hear an analogous cry to that which is raised when the progress of intelligence causes the recognition of the truths of political economy, and prompts men to alter the channels of commercial intercourse, thus giving to the many what the few by their selfish proceedings have so long monopolized. Interested parties immediately proclaim, not that they who have so long subsisted by a system of plunder will be sacrificed, but, by a sudden burst of pseudo-patriotism, shewing itself now only when their individual comforts and monopolies are interfered with, that their country will be ruined by gangs of “levellers” and “destructives,”—that the land of their birth, which has hitherto ranked first in the scale of nations, must soon sink into a second or third rate position. Selfishness begets cunning, and the cunning selfish man naturally abhors the ad-

vocacy of those principles which will prevent him from reaping his accustomed reward.

Just so is it with men who have grown up in ignorance of the great truths of cerebral physiology. When they first hear the principles of this science explained, and have honestly placed before them the results which must inevitably ensue on their recognition, they raise a cry about ruin and moral degradation, which, scaring the timid, retards the advancement of truth, and for a time the progress of humanity. The conclusions which we are compelled to adopt, and which we consider it our duty to attempt to expound, necessarily interfere with established opinions; but men refuse to enquire into the foundation of these opinions, or into the amount of evidence they may possess for their support,—they say that *their views* only are correct and orthodox, and, knowing that they are supported by unthinking thousands, they point the finger of scorn at their opponent, they declare that he is enunciating immoral doctrines, that the frame-work of society will be disjoined if his views are embraced,—they strike at his reputation by applying degrading epithets, and attempt to hide their own weakness and the absence of sound reason by the plentiful use of those names which usually characterize the intercourse of the vulgar and illiterate. We deplore this, and every lover of truth and science should endeavour to expose the impropriety of such conduct.

In former numbers we have shewn that the improvements in our system of education, imperfect as they are,—and the alleviation of the horrors of our criminal code, though far too bloody it still remains,—have been the result of prolonged struggles on the part of those who were denounced, by the men of the day, as enemies to the integrity of the social compact. Every great scientific, moral and political truth has been opposed by those who are interested in keeping things as they are, and, in their endeavours to accomplish this impracticable feat, they have never been over scrupulous regarding the means to be resorted to, or considered well the sufferings they have prolonged. So constant has this been the case that the student of history ceases to wonder, indeed it is now recognized as an established fact, that every great principle is made to produce its beneficial results by the generation succeeding that which has witnessed its enunciation. If half a century is required to awaken men to a sense of their true position as regards their own individual physical comforts, and to cause them to recognize the means by which they are to increase their own and their neighbour's welfare and happiness, by the simple interchange of the productions

of distant climes,—how can we wonder that they do not appreciate the truths of moral and intellectual science, and adopt as their guides the principles which are so legitimately deduced, and the recognition and practical application of which the degraded state of humanity so loudly demands?

The subject of this paper has been suggested to us by the perusal of a work by a surgeon named Newnham, a review of which will be found in this number. In one division of this work under the title of Phreno-magnetism,—a mere peg on which the author hangs remarks that have no necessary connection with the subject on which he has written,—we have been favoured with forty pages of ridicule, just the kind of writing we should expect to meet with in the pages of some of the most ephemeral of our weekly periodicals, and of course the very reverse of what we should wish to see in the work of an individual claiming the most remote resemblance to the character of a philosopher. All this ridicule and attempted sarcasm is aimed at the principles on which our journal is conducted, and in these peculiar circumstances we did not like to trust ourselves to review the work. We therefore requested a friend to undertake the task; one who has no connection with us beyond the fact of his being, like ourselves, a truth seeker, and devoting a considerable portion of his leisure to researches in mesmeric science. But, though we did not think it right to place before our readers our own estimate of the value of the work as a whole, we claim the right to support and defend our principles, and to do our utmost to enforce what we consider truth, and, therefore, on the present occasion to criticize the opinions expressed in the forty pages just referred to.

We were never more forcibly struck than while we were perusing this work, with the fact—the explanation of which is so simple to cerebral physiologists—that there is often a very remarkable contrast in the degree in which the power of fluent expression and the higher faculties are possessed. How frequently does a man clothe the ideas of another in the most ready language; but, when he attempts a piece of ratiocination for himself, we find his logic the most contemptible; we behold, in fact, the dwarf attempting the labours of the giant. Let any unprejudiced, thinking man read carefully the latter portion of Mr. Newnham's work, and we feel satisfied that whatever merit may be accorded to him as a compiler on the subject of mesmerism, the former will agree with us that he certainly mistook his vocation when he obtruded himself into the arena of philosophy. Absurdities abound. If we were to attempt to criticize page after page, we could with ease fill

a number of our journal; but we are relieved from such an unprofitable and uninteresting task, because we feel convinced that the greater portion of his fallacies are transparent, and can only impose on the unthinking. But where shall we commence? The first paragraph is a piece of false philosophy,—the last paragraph contains a sneer at a natural fact,—the intermediate paragraphs are composed of a series of blunders, nonsensical tirades, and theological rhapsodies. Our contempt is so great that if we had not a duty to perform in our capacity of editors, we would leave the production to find its own level, for we really do regret the valuable space we have thus occupied.

"It is *well known*, that without having any very *positive* opinion on the subject,—fully allowing that the brain is the simple organ of mind,—and not considering it as a matter of great importance, whether it be assumed to be a *single* organ with its variety of function, or whether we adopt the *compartmental* hypothesis, yet that upon a view of the whole question, we have ranged ourselves with those who withhold their belief from the multiplicity of its organic divisions." p. 374.

Surely Mr. Newnham greatly overrates his own publicity and the importance attached to his views, in assuming it "to be well known" that he has no very positive opinions on the subject of cerebral physiology. But the fact is Mr. N. has quite forgotten his recent work,* which was a dissertation on the presumed amount of power exerted by a phantom over human organism. We remember in this work that Mr. N. committed himself in a very positive manner—that he neglected in toto the rules of Baconian philosophy, and triumphantly arrayed himself with those who discard all facts which do not square with their preconceived fancies. Hear this, cerebral physiologists—disciples of the great Gall! Your labours for the last fifty years have been useless, for it is now *settled*, settled too in this age of minute physiological research, that it is not a matter of great importance whether the brain be assumed to be a *single* organ with its variety of function, or whether we adopt the compartmental hypothesis? Is it then a matter of such extreme trivialty, that it is of no "great importance" whether we hold true or false ideas—whether we accept the conclusions to which science leads us, or halt and arrogantly assume our own speculations of man's formation to be more useful to the race than nature's own explanation? Is it thus that the labours of half a century are to be set aside, and, without a shadow of proof, we are to

* *The Reciprocal Influence of Body and Mind*, by W. Newnham, Esq.

be told that the question which we had so long considered to be fundamental, is, on the contrary, quite subordinate,—that the science we had supposed in our simplicity to be capable of deciding our opinions upon a vast variety of points in themselves of the highest importance, is the offspring of a debilitated brain, a monomaniacal fancy, a subject unworthy of further consideration? We who enlist the whole of animal nature, and find *not one* contradiction to the laws we have discovered, must have logical proof and not arbitrary assertion, ere we can yield the most minute point of our position.

“But surely when we come to this minute subdivision of an apparently indivisible pultaceous mass, are we not proving too much, and in very fact reducing the brain, to its one organ, with its great variety of function?” p. 375.

What does the author mean when he speaks of the brain as “an apparently indivisible pultaceous mass?” We remember some years ago reading the account of a discussion in which a clergyman, the Rev. Sir H. Thompson, Bart., called the brain “a lump of pudding,” and like Mr. N. ridiculed the idea of a congeries of organs. The clergyman we can forgive; his ignorance of anatomy and physiology led him to make such a comparison,—but has Mr. N., a medical man, and by courtesy an anatomist, forgotten that it is a demonstrated fact that *dissimilar functions* are performed by “apparently indivisible pultaceous masses” of nervous matter, which on minute examination prove neither pultaceous nor indivisible? Does any physiologist suppose that the tracts of the spinal cord for sensation and motion are of the same structure? How many apparently homogeneous masses have been resolved by the microscope into two or more dissimilar structures? Has Mr. N. ever submitted to microscopical examination portions of cerebral matter? It would not be more unjustifiable to assert *à priori* that the two chief tracts of the spinal cord are of the same structure, than that the convolutions forming Benevolence and Destructiveness, Causality and Philoprogenitiveness, are of the same structure. Mr. N. cannot be ignorant of this. Is he then so dishonest as knowingly to employ a fallacious argument to mislead his unprofessional readers?

We were amused at the author's attempt to prove two gentlemen insane, who have published similar opinions to those which we enforce in this journal. He says:—

“They exhibit such strong attributes of insanity, that there is reason to fear that they are some of those diseased individuals, whom they have so feelingly described as demanding our pity,—not our

reprobation,—and as requiring all our efforts to cure, and not to punish. Under this conviction, and under the influence of the benevolent feelings which flow from it; and truly feeling, that if we ‘hang a man for going mad,’

‘Then farewell—British freedom!’

we have hesitated long, whether it would be right to attempt the exposure of their hallucinations to the public gaze;—and we have been only satisfied in doing so, by the recollection, that before they can be admitted into the asylums which they project, there must be certificates of insanity, and proofs before a competent court, that they are incapable of managing their own affairs with advantage to themselves, and without injury to others.” p. 386.

What are the proofs of this presumed insanity? Be it known, then, that they are insane because they have asserted,—that mind has only an imaginary existence,—that cerebral matter does evolve thought,—that as physiologists we have to do with matter only,—that the actions and thoughts of man are the inevitable results of his cerebral organism, modified by the circumstances which surround him,—that the laws of hereditary descent are neglected,—that criminals should be treated on the principles of reason, benevolence and justice, and that the doctrine of vengeance and annihilation should be banished from our criminal codes, &c.

Mr. N. says,—

“We fearlessly assert, that we have as much evidence, in favour of a principle superadded to matter, called mind,—as we have in proof, that *organized matter* is ‘all that is necessary to produce the phenomena of mind.’ Neither the one proposition nor the other is susceptible of proof by the ordinary rules of *evidence*. We can trace back this function of ‘cerebration’ a certain distance,—but we can go no farther:—we can see that the brain is the organ assigned by nature for the manifestations of mind;—but in what way is this accomplished? Why is it that the same organ varies so essentially in every individual? What evidence have we to prove, that the cerebral mass exercises the function of thought, and that thought is dependent upon the movement of its molecules? Besides, we have no proof, that what we term *mind*, is not *material*, only of a finer quality than that which is detectable by our senses. It is vain to talk of the non-existence of mind, because we cannot demonstrate its composition; and we have precisely the same evidence for its existence, as we have for the moving cerebral molecules which perform the higher phenomena of thought, and feeling, and reflection, comparison, judgment, and resulting moral action.” pp. 386, 387.

This is the first attempt we have yet seen to grapple with our views, and since the subject has produced a good deal of discussion at various times, and is so little understood, we

consider that we shall be doing our duty if we endeavour to place it clearly and succinctly before our readers. The question is not whether mind is material or immaterial, for we ask what right has Mr. N. to use the word at all? What right has he *à priori* to presume that cerebral matter cannot produce thought? The materiality or immateriality is a question of no moment; it is *existence* we wish to be convinced of. But what is meant by this term mind? Let us consider for a moment all the manifestations called mental which any individual may observe in one of his own species. Cerebral physiologists have grouped them under three heads—intellectual, moral and animal functions. Now herein consists the presumed difficulty. Men are conscious that they exhibit these phenomena themselves, and they witness them in greater or less perfection in all their kind,—they allow that the brain is essential for their production, but, because they cannot detect the *modus operandi* of cerebral matter, they leap to the conclusion that the brain is merely an instrument, and, in the most absurd manner, convert the results of cerebral properties,—the very intellectual, moral and animal phenomena they are observing,—into a separate existence, and call it *the mind of man*! Having created an imaginary cause, for there is no proof of the reality of such a separate existence, they convert the *true* cause into a mere instrument of their imaginary cause, and then they pronounce the results mental manifestations. Is this not a most unphilosophical proceeding? As we observed on a former occasion, is it not exactly the course which the untutored savage pursues? He witnesses for the first time the movements of a steam engine, and in the simplicity of his ignorance concludes that the motive power is the Great Spirit. He does not see the steam—he knows not its expansive power—he knows not the composition of water, and would laugh if you were to tell him it is made of two transparent gases—he cannot be made to understand that this power is perfectly under the controul of man, and that to obtain the movement he has merely to fulfil the requisite conditions. In what respect does the philosopher differ from the savage? He knows not the powers of matter, and, because he is ignorant, he lifts up his eyes and talks nonsense, enlists a something (?) which he cannot see—cannot define—cannot appreciate, and then, forsooth, laughs and sneers at those who are endeavouring to lift him from the pit of his own digging.

It has always appeared to us that metaphysicians take for granted what we require to be proved—and assume an *existence* which no physiologist has been able to detect. Exactly

so, cries the metaphysician; we say that sensation, thought, will, &c., differ so decidedly from the functional manifestations of any other portion of the body, that we have a right to conclude they result from a power far different from that which any mere material arrangement can produce. But here again is an assumption. If the physiologist considers thought to be a functional manifestation of cerebral matter, and if the metaphysician declares that he has no right to do this because the product does not bear any analogy to the functional product of other organs,—we say, neither does the brain bear any analogy to the composition and structure of other portions of the body,—its composition and structure clearly point it out as peculiarly appropriated for a distinct function; and, since we never witness the production of an intellectual phenomenon, or indeed any proof of cerebration, except in connection with a brain, and, moreover, since we invariably perceive peculiar types of cerebration resulting from certain peculiar combinations of cerebral matter, we say that we have a right, and a logical right, to declare all the phenomena which the metaphysicians call mental to be the result of cerebral composition and structure, and therefore that the brain and thought stand in relation to each other of cause and effect. Because the product is not a drop of fluid or a piece of bone—is not carbonic acid or sulphuretted hydrogen gases—because the resulting product cannot be collected in a bottle or preserved in a museum, because we cannot see it, feel it, or form chemical compounds with it—are we justified in contending that the most beautiful and elaborate portion of our organism is incapable of producing the phenomena we are investigating—a portion, be it remembered, bearing no analogy in its formation to any other organ, and concerning the ultimate structure of which we absolutely know almost nothing? To say that the brain *cannot* evolve thought, is a most preposterous and unphilosophical assumption; it is a piece of dogmatism resulting from a blind attachment to scholastic rules and formularies; and any man giving forth such a dictum proclaims that he has not yet stepped over the portico of the temple in which true philosophy holds her sittings. It is at once cutting the Gordian knot,—it is taking for granted the point at issue,—it is deciding a question by arbitrary power, when in truth all the facts with which we are acquainted lead to an opposite conclusion,—it is giving the lie to all the labours of the physiologist, and proclaiming *ex cathedra*, that we, the pigmy philosophers of the nineteenth century, know all that appertains to organized matter, its mode of formation, its functions and its uses.

Men say matter *cannot* do this or that! What do we know of matter? What do we know of inorganic matter? What do we yet know of the earth on which we tread, of its powers, of its uses? It is just now only that we are beginning to make it fully yield its fruits, and let us remember that it is the philosophy of our own day that is doing this,—the men are yet alive who are teaching us the proper method of calling forth the hidden powers of our own globe. And shall we who stand convicted of the grossest ignorance as regards the means of raising our own food, as regards the composition and power of the *common earths*, dare to dogmatize and say what living *organized matter* cannot do? We assert that it will be time enough to decide on what organized matter cannot do, when we have determined all it *can* do; and we are not likely to be in this position till the dealers in facts take the place of the fabricators of hypotheses—till the untiring workers in the outskirts of nature's laboratory—not the sciolists who appropriate without examination the facts of a new science which 365 days previously they ridiculed and denounced—shall have laboured longer, collected more numerous data, and attempted a careful and philosophic induction.

But we are told by the metaphysicians that notwithstanding we can prove that a certain function is always exclusively manifested in a certain portion of our organism, that the function is never observed when the organism is absent, that the function is inevitably impaired by the destruction of the organism—that notwithstanding all this, we are nevertheless in error in supposing the organ to be the cause of the function. We ought, they say, to refer it to an “unknown force,” and that the difference is so great between the idea which we form of a force and that which we have of a body, that we are compelled to regard force as incorporeal by nature. They then complacently tell us that the organ which is visible becomes the representation of the cause which is invisible, and at last these two conditions of the phenomenon are confounded and identified. Now we confess that to us this does appear a step backwards. *Physiology is an inductive science.* The intrusion of metaphysical abstractions into physiological discussions is unwarrantable; and, so far from considering ourselves open to the charge of ignorance, we conceive that the enlistment of a fancied power, presumed to exist apart from the material structure, is merely a cloak to conceal ignorance, and an attempt to render mysterious what is clear and self-evident. We entreat physiologists to elevate their science—to cast off the dress of the mystagogue, and to assume the

more becoming garb of a humble investigator of natural phenomena.

But then the metaphysician directs our attention to the phenomena of consciousness. How are these to be accounted for? What material theory will explain them?—What is meant by consciousness? “Our intelligence has two distinct views; one, of outward objects, through the medium of the senses, the other of itself, and of the facts which pass before the inward tribunal, without any medium whatever. The former of these two views is *sensible observation*; the latter is *internal observation*, and is also called *consciousness* or *the inward sense*.”* The metaphysician then, it will be perceived, recognizes not only the physiological or sensible facts,—but also a second order of facts, the facts of consciousness, which he says are not derived from sensible observation; and then he concludes that since there are facts of a different nature from sensible facts, there must also be a reality of a different nature from sensible reality, and this he calls mind, soul, the responsible *moi*. But this consciousness concerning which the metaphysicians speak so learnedly is one of the results of cerebral action. We cannot be conscious without a brain, and we ask M. Jouffroy:—“Is it consistent with any sound principles of philosophy gratuitously to burden science with an imaginary being, the existence of which is not demanded for the explanation of a single phenomenon?” Granted, it is replied, that there is a connection between the cerebral organism and the production of the phenomena, but then the connection would still exist, if the organism, instead of being the principle of the production, were only the instrument, and it is impossible to assign a reason for preferring the first supposition to the second. We contend that there is a very potent reason why we should embrace the first view and consequently reject the second, and it is this:—“No more causes of natural things are to be admitted than are sufficient to explain their phenomena.” This was an axiom of Newton’s, given in his *Principia*, as the first of his *Regulæ Philosophandi*, and we think that all reflecting men will agree with us in the propriety of recognizing it as a fundamental axiom, and one from which we should not allow ourselves to depart for an instant. Matter and its properties are facts: spirit and its properties are fancies, and unnecessary fancies too.

* We could not select an intelligible definition of consciousness from Mr. Newnham’s pages, and have therefore copied the above from an *Essay On the Principle of the Phenomena of Consciousness*, by M. Jouffroy, Professor of Moral Philosophy at the Faculté des Lettres of Paris.

But it is urged that, although we may perfectly understand the material organism, we have no idea of its productive energy, we have no idea how the cerebral mass is capable of producing anything whatever, and, therefore, whether we say that the brain has the power of producing certain phenomena, or that this power belongs to a distinct principle, we gain nothing in point of clearness. Is it then of no consequence that we arrive at a certain stage of knowledge by carefully advancing step by step, repeating experiments again and again, investigating for this purpose not only men but all animals, and accumulating innumerable facts all pointing to one and only one conclusion? Does not this process necessitate clearness of thought and precision of language? Is it not more rational and philosophic than the method of commencing to investigate man by assuming the existence of an intelligent *immaterial* principle, and then carping at the *facts* of physiologists because these facts do not prove how, when, and where brain acquires its productive energy? Can there be two opinions on this subject? The fact is that the aggregation of cerebral molecules into a mass of a particular shape, *necessarily* and *immediately*, causes a series of functional manifestations: the sum total we propose to group under the general term, cerebration, reserving to ourselves and others the power of analyzing this as we proceed, and of adopting such subdivisions as anatomical and physiological observation shall ultimately warrant. Hear the conclusion to which enlightened physiologists arrive:—"No reasonable ground has yet been adduced for supposing that if we had the power of bringing together the elements of any organic compound in their requisite states and proportions, the result would be any other than that which is found in the living body."* With this opinion we entirely agree. If we had the power of combining the elements which form cerebral molecules, and then the power of arranging these molecules so as to form brain, and of subjecting this portion of brain to its regular stimulus of blood, &c., we believe a manifestation of cerebration would be the inevitable result,—the peculiar character depending on the shape, size, &c., of the portion of brain. There is no reasonable ground for supposing that we should have to hunt about for an intelligent principle. The power which no one can appreciate or form any rational opinion of, but which does make elementary combinations, and then aggregations of these so as to constitute organs,—others may call it what they please, but we deny their right to

* Dr. Carpenter.

personify it,—we say this power necessitates the formation of the organism, and the function is the inevitable result. It is *power* we recognize throughout the universe, but it is the personification of this power, and the necessarily low and grovelling notions which such belief produces, that we most emphatically deprecate.

Our inability to conceive how cerebral molecules by their aggregation are capable of producing a result, which they cannot do while separate, is no reason why we should adopt an hypothesis, which has not even the shadow of an argument for its support. We may never be able to do this. Why is effervescence and the evolution of a gas the necessary result of the mixture of an acid and chalk? Chemistry points out the change which has taken place, speaks to us of certain affinities, &c.—but why these affinities? A host of scientific illustrations crowd upon us, but one is as good as a thousand. Turn which way we will, investigate which branch of science we please, the why and the wherefore are questions incessantly intruding themselves, and prove to man that he is not endowed with faculties to enable him to grapple with these perplexing difficulties in philosophic research. Though we cannot go so far as we could wish, this is no reason why we should not accept what science offers. Let it be clearly understood that we have no objection to speculation, but it must be speculation based on a recognition of facts, and not preceding scientific research: for in the investigation of vital phenomena, after the inductive method has done its utmost, cautious and enlightened speculation may advance truth, and, in fact, is a legitimate attempt to assist and ripen the labours of the philosopher.*

It is easy now to see the gist of the question—it is this. Does the brain act *per se* in consequence of its peculiar organism? or, is there a special being, of which sensibility, volition, intelligence, &c., are the specific attributes, constantly compelling certain portions of brain to exhibit peculiar manifestations? We are not about to shelter ourselves under the shadow of a great name, but we will merely quote the opinion of Cuvier, who, when speaking of the tendency on the part of some philosophers to recognize a something distinct from organized matter as the cause of certain phenomena—says, they do this, “because the obscurity in which physiology is still enveloped renders it necessary to attribute some

* The work entitled *Vestiges of the Natural History of Creation*, is a beautiful example of legitimate speculation.

reality to the phantoms of abstraction, IN ORDER TO PRACTISE ILLUSIONS ON THEMSELVES AND OTHERS, CONCERNING THEIR PROFOUND IGNORANCE AS TOUCHING VITAL MOTION."*

Since the point of departure is so very different, we naturally expect the course pursued and the conclusions arrived at to be equally wide. And that this is really the case Mr. Newnham's observations abundantly testify. The materialists appeal to the varied forms of cerebral organism in animals—the spiritualists appeal to the "phantoms of abstraction;"—the former collect facts—the latter construct hypotheses;—the former take man as he is, and would endeavour, by obeying the *organic laws*, to improve him—the latter will not recognize these laws in their most important bearings, but contend that cerebral matter is controlled by spirit, and that man is to be improved by the inculcation of abstract doctrines and moral precepts. Of course the real cause of all this is to be sought for in the error committed by the metaphysicians in leaving the region of facts, and in neglecting the inferences from these facts. Gall did not act thus, and notwithstanding we run the risk of calling forth another "Declaration of Expediency" from our northern friends,—notwithstanding they may repudiate the only inference which can be drawn from the recorded testimony of our great master, we must quote two passages from his work, to shew that we are *the* disciples and that they are a new sect, a non-conformist band of inductive philosophers!

"The instincts, the dispositions, the sentiments, the intellectual faculties, the distinctive character of humanity, owe their existence and their modification to the brain alone. Without a brain there is no perception, no sensation, no thought, no enjoyment, no suffering, no *self* (*moi*). It ought to be known, that without a brain there can be no psychology, and no kind of philosophy."

"Your understanding, your volition, your free-will, your affection, your judgment, instinct, &c., will be no longer personified beings, they will be *cerebral functions*."†

* Article *NATURE*, in the *Encyclopædia of the Natural Sciences*.

† "Les instincts, les penchans, les sentimens, les facultés intellectuelles, le caractère distinctif de l'humanité, doivent leur existence et leur modification uniquement au cerveau. Sans cerveau, point de perception, point de sensation, point d'idée, point de jouissance, point de souffrance, point de *moi*. On doit donc reconnaître que, sans cerveau, il ne peut exister ni psychologie, ni aucune espèce de philosophie."—*Sur l'Organe des Qualités Morales et des Facultés Intellectuelles, et sur la Pluralité des Organes Cérébraux*. 8vo. tome ii., p. 46.

"Votre entendement, votre volonté, votre libre arbitre, votre affection, votre jugement, l'instinct, etc. Ne seront plus des êtres personifiés; ils seront des fonctions cérébrales." p. 51.

But to return to Mr. Newnham's lucubrations.—Listen, cerebral physiologists!

"In plain reality, the assumption is beyond the truth:—we have *no evidence* of the performance of mental operation by the brain: nor can we in any way detect the moral, and social, and intellectual brain, from the immoral, and anti-social, and most stupid brain, if the two are placed before us, separated from their bony envelopes:—we mention *this*, because we have no wish to moot the questions of phrenology in the present place." p. 388.

Now before dissecting this invaluable specimen of wholesale and impudent assertion, we ask our readers to turn to the previous page (p. 387), and five lines from the top will be seen the following question,—“Why is it that the same organ *varies* so essentially in every individual?” Really we should like to know

“What chain can hold this varying Proteus fast?”

This, he says, is not entertaining “any very positive opinions” or wishing “to moot” the subject of cerebral physiology! Why the fact that cerebral physiologists are able to do what Mr. N. states cannot be done, is generally recognized and acted upon. Cerebral physiology is an established science—none doubt this but those who have not taken the trouble to investigate. Does Mr. N. dare assert that the brain of an idiot is undistinguishable from the brain of an intelligent being? Does he mean to state that his own brain is of the same shape as the drivelling idiot's whom he must so frequently see in his daily walks? Does he mean this? We scarcely think so, albeit we could wish that the upper portions of his anterior lobes were a little larger. Did the brains of Newton, Bacon, and Cuvier, present no distinctive marks? Are the brains of our most distinguished living philosophers not to be known from the brains of the occupants of Newgate or the Milbank Penitentiary? In No. II. of this Journal will be seen a plate representing the contrast between Greenacre and Oberlin, and in No. III., another plate representing the contrast between Lord Eldon and Basil Montagu all men of our own day, and whose characters are well known. Let individuals judge for themselves—let them contrast the brains of the inmates of their own household, and then say whether it is possible “in any way to detect the moral, and social, and intellectual brain, from the immoral, and anti-social, and most stupid brain.” Mr. N. might just as well say that we cannot detect the positive from the negative pole of a galvanic battery, or, the difference between the brains of a lion and a sheep—a greyhound and a bulldog,—or the

heavy draught horse of the London brewer from the steed of the huntaman! Positively, it seems scarcely worth one's while to combat the ravings of such a man, but there are many choice specimens yet demanding our attention.

"We insist that the brain is the servant of mind,—that man is not the slave of his organization;—but is bound to execute the laws of the Most High,—and in so doing, so to restrain, and modify, and govern his organic suggestions, as will keep himself in the paths of rectitude, and protect all others, within the social circle, from injury." p. 392.

Now since brain is the servant of mind, and man is *not* the slave of his organism, we should much wish to be informed how these *organic* suggestions he refers to are produced, and which, we are told, man is to restrain, modify, and govern. If *organic* suggestions result from brain, and brain is the servant of mind, *mind*, on his own shewing, must be the cause of those actions which *mind* is to restrain, modify, and govern. Can Mr. N. add, *quod erat demonstrandum*? O! Mr. Newnham! Mr. Newnham! alas for philosophy, logic, and common sense, when you attempted to use such weapons for the purpose of upsetting the position of your opponents.

Again,—

"Man possesses a superadded spiritual principle, *accountable* for the actions of the body, and destined to *govern* them, and to constitute man a religious animal. It is not therefore true that molecular alterations occasion the various changes of "cerebration," but that the various forms of accountable being, give laws to these molecules, and employ them *as servants* to execute the will of the individual—to control the impulses of passion,—to soothe or silence the cravings of organization," &c., &c., pp. 393, 394.

There is no word in the English language that more forcibly and clearly describes this last specimen than the word "twaddle." Twaddle, means a series of words placed together without any definite meaning; *sound* without *sense*. Certainly if the spiritual principle, which is a mere assertion without proof or reason, governs the actions of the body, and punishment is ever just, it is but fair that this same principle should be accountable for the actions it has produced. We presume "the will of the individual—the impulses of passion—the cravings of organization," &c., are phenomena resulting from the working of some law. We say, they are the necessary result of certain species of molecular aggregations of cerebral matter under certain circumstances; but Mr. N. says, "that the various forms of ACCOUNTABLE BEING, give laws to these molecules, make man a religious animal, control the impulses of passion, &c.,"—in fact, that this

accountable being, at one and the same moment, produces two opposite results—both the use and abuse of a faculty, becomes the cause of good and evil—nay more, he clearly intends the cause to be punished. And all this we are told is the result “of experience and sound reasoning, and in accordance with revelation,” which we are also informed we must admit in argument (?), and if not, Mr. N. says we become “infidels, avowed infidels.” We care not what we are called by such a weak individual. We cannot, no *we cannot*, give up the little reasoning power we possess at the bidding of Mr. N. We are not even afraid of his denunciations. If ever we yield, it will be to argument and on conviction—it will be to a giant and not to a dwarf. We wish for our own satisfaction that some more redoubtable champion of these reveries had been our opponent; it is so great a waste of time to be compelled to expose such nonsense. The more our author strives, the more certainly he hastens his own destruction. He brings to our recollection a certain animal, possessing two more legs than Mr. N. to stand upon, which we once saw striving to avoid death by drowning, but by its very endeavours hastening its end by wounding its own throat.

We come now to a subject of the most vital importance—we allude to the necessity of recognizing the laws of Hereditary Descent. We regret the levity with which Mr. N. has referred to this question. A medical man, claiming a knowledge of physiological science, *ought* to be the daily expounder of those great truths, which it is his privilege to have become acquainted with—*ought* to hold such a position in those families whose physical well-being he watches over, as to be able to protest against any gross dereliction from the path which the facts of science has laid down—*ought* to be the *guide*, the friend, the faithful monitor, not the *slave* of his patients—*ought* positively, but with calmness, the result of truthful conviction, to point out those grand but simple laws which have been discovered by the physiologist, and to explain the consequences which must ensue from their neglect; not by an appeal to selfishness, by predicating the results merely as regards individual comfort, but by declaring it to be the duty of a rational being so to guide his conduct, that it may be in accordance with the dictates of reason, and contribute to the welfare of humanity. Would that we could say the members of our profession did this! There are bright examples—there are men, the aristocracy of the race—men, of whom it is said that they possess the spirit of martyrdom, which, being interpreted, means moral courage to assert the truth, to brave the frown of power and the prejudices of the mil-

lion,—true philosophers, who would consider it a crime of the deepest dye if they kept back one particle of the truth which is in them, influenced by the love of worldly éclat or the low morbid craving to be considered popular men,—there are such men, but alas! truth compels us to say that the examples are few and far between. Truth, science, love for humanity, are sounds which daily greet the ear, but the expediency of the moment leads men to prostitute the two former, and the profession of the latter is often the means used for the purpose of contributing towards self-laudation or the gratification of still more selfish feelings.

We charge Mr. N. with perverting science—with perverting truth—with being an enemy to the progress of his race. We charge him with this on the present occasion, because he is not a man we can allow to escape under the plea of ignorance. He occupies a certain status in his profession—he is considered by his brethren to be a well-read man—he is looked upon by his neighbours as a man of science, and we say, as far as the routine of his profession is concerned, he ranks high; but we also say, that his brain is not calculated for the discussion of purely philosophical subjects. He has voluntarily placed himself before the public; he professes to be a moral expounder, one whose code of morals is so high—so far transcends our own, that our doctrine is said by him to be “cheerless,” the result of “a disordered organism,” “folly,” “absurdity,” “irrational,” and “fledged for the purpose of suiting our own preconceived notions!”

“Secondly, that the human race *has the power of modelling its organism*, so as to produce, by a series of combinations, a high moral and intellectual character, or decidedly the reverse. We have here a new principle for the guidance of future generations. Marriages are not henceforward to be contracted between parties, arising under proper circumstances, and in well-regulated minds, from the development of affinities which are supposed to form the elements of happiness in family life:—in fact, they are not to be arranged from the choice of individuals, (often bad enough it is confessed,) but from a certain selection of some others, who shall decide this momentous arrangement, not according to the manifestations of sound mind, but according to certain organic peculiarities, or presumed organic peculiarities, so as to equalize the deficiencies of one by the redundancies of the other. True, that this would be of very little importance, where every one necessarily follows his own organic suggestions, and where marriage can be only a *‘liaison de convenance,’* with no obligation beyond the organic suggestion of the hour. But let us imagine what would be its effect on society as it actually is;—one individual, for instance, in whom Destructiveness is marked, is to be married to one in whom Benevolence is supereminent: where

Acquisitiveness is prominent, it is to be united to surpassing Conscientiousness! Contemplate for a moment the wretchedness thus inflicted upon immediate society, by such an incongruous aggregation of molecules; and after all, who is to say what shall be the effect upon offspring," &c. pp. 396, 397.

We feel sorrow—we pity an author who writes for the purpose of ridiculing an important branch of science, and to raise a momentary laugh from the ignorant and unthinking. This question of hereditary descent involves opinions and details which could be more appropriately discussed in a work on physiology, nevertheless the leading characteristic—the organic law, under which all organisms are formed, can be easily and clearly set forth in a very few observations. It is a truth, and we know not one modern physiologist who has attempted to disprove it, that living organisms, presenting certain peculiarities of structure and consequently peculiarities of functional manifestations, transmit to their progeny in a greater or less degree the same peculiarities. In a few words, the law is,—the same causes always produce the same effects. We are referring now to the great outline, to the striking features; we do not deny that there may be minute shades of difference, but there is a cause for these, and that cause is another law, a branch of the preceding, but which as yet we know very little about,—the law which governs the minute combinations of *portions* only of the two organisms necessary to form a new being. We are not referring to man alone, but to all animals. From man to the brute, aye, and lower still, this law is recognized. It is all important. Although science has done much in modern times to generalize the facts accumulated during a series of years by authoritatively setting forth *the law*, nevertheless, the truth has always been acted upon. If we turn to that mine of intellectual wealth,—quaint but sensible, old Burton's *Anatomy of Melancholy*, what do we read?

"So many several wayes are we plagued and punished for our father's defaults; insomuch that (as Fernelius truly saith) *it is the greatest part of our felicity to be well born; and it were happy for humane kind, if only such parents as are sound of body and mind should be suffered to marry.* An husband-man will sow none but the best and choicest seed upon his land; he will not rear a bull or an horse, except he be right shapen in all parts, and how careful then should we be in begetting of our children? In former time, some countreys have been so chary in this behalf, so stern, that, if a child were crooked or deformed in body or mind, they made him away. A severe doom you will say, and not to be used among Christians, *yet more to be looked into than it is.* When no

choice is had, but still the eldest must marry; it comes to pass that our generation is corrupt, we have many weak persons, both in body and mind, many feral diseases raging amongst us, crazed families, *parentes preemtores*; *our fathers bad; and we are like to be worse.*"

Why even old Burton, without the aid of modern science, was a better physiologist than Mr. Newnham. Let us entreat him to throw aside his prejudices, and, if he has not time to make observations for himself, why let him do what he has just done in the science of Mesmerism, take the facts and observations of others. Since Mr. N. was nearly writing against mesmerism, but halted, and wrote a nine-shilling work in favour of it,* we do not despair, although *he has* written against the "laws of hereditary descent;" nothing but shame will prevent him from pointing out to his suffering fellow-creatures the important facts he has so long neglected.

To sum up. Man has power over his fellow-man, but, to use it, he must conform to the laws presiding over organic life. Man knows this truth, and acts in accordance with it, when employed in developing and perfecting other beings: but as regards himself,—an immeasurably more important consideration, he wilfully neglects the law he has discovered—disdainfully turns aside from the innumerable facts daily presented to him, and thus retards the progress of his race. High moral and intellectual pre-eminence is now the exception and not the rule! Man could soon reverse the picture. The brain of a child is the re-appearance of the two brains of the parents, with certain modifications, which we cannot yet *with philosophic accuracy* predict, but which we can detect. Let those who doubt, go into the world as we have done—look, observe, and examine. Is not the tendency to certain diseases transmissible,—scrofula, gout, insanity, &c.? We ask Mr. N. whether he does not daily see the son suffering from the diseases of the father, and the mother transferring to her daughter the peculiarities of her own organism. And is not this the result of "organic peculiarities?" Can the various forms of "accountable being" produce scrofula and gout? Do they produce insanity? If organic molecules are the servants of the several "forms of accountable being," insanity is caused by the latter! If parents transmit organic peculiarities to their children, which, at certain periods of life, produce the diseases under which they suffered—who would

* "About twelvemonths since, I was asked by some friends to write a paper against mesmerism. Perhaps in an evil hour I assented to the proposal thus made, but on reflection, &c."—in fact Mr. N. changed his course. page 1.

think *a priori* of limiting the extent to which these peculiarities may be transmitted? If insanity can be passed from father to son, through a long series of generations, and, if insanity is a disease of the brain, and if brain be composed of organic molecules, must there not have been something peculiar as regards the molecules? Why do parents frequently prevent the marriage of a child with the member of a family in which such a disease has appeared? Do they not clearly recognize the law in the abstract, but, through ignorance, neglect it when it descends to minute particulars? So far from saying that "*marriages are not henceforward to be contracted between parties arising under proper circumstances, and in well regulated minds from the development of affinities which are supposed to form the elements of happiness in family life,*" we say exactly the reverse; we say *they are* to be so contracted—we tell men and women, most emphatically, that if they do not attend to the proper circumstances—to the affinities—to the organic peculiarities—to the fundamental points for the attainment of happiness, they cannot expect it. We display the picture of organic life, we prove the formation of brain, we give them rules for ascertaining the organic peculiarities; and we tell them if they will act like rational beings, and not like the brutes, they will not only insure individual happiness, but they will be doing their utmost to assist the progressive organic advancement of their race. And for giving the rules which the race neglect, for declaring the truth, for indicating the results of an appeal to reason, and telling individuals that passion is to be brought under the dominion of intelligence, Mr. N. asks his readers "to contemplate for a moment the wretchedness thus inflicted upon immediate society!" Faugh! We But we will not trust our pen.

We could proceed, and again and again point out that Mr. N. does not understand the subject he has attempted to criticize. With regard to his remarks on Criminal Legislation, of course, since he does not admit the premises, he cannot agree with our conclusions,—since he does not understand man's formation, he cannot give any rational opinion regarding his treatment,—since he has not yet arrived at a knowledge of the laws which govern man, he cannot legislate for man, or indicate the course which should be pursued by those who have power. We might then, if we pleased, dismiss him; but we will not blink any portion of the subject, or shrink from the responsibility to be attached to any opinion we have ever advanced. We say, and we cause it to be printed in capital letters, that **MAN'S ACTIONS NECESSARILY RESULT FROM**

HIS ORGANIC CONSTITUTION, AND THE CIRCUMSTANCES SURROUNDING HIM AT ANY GIVEN PERIOD. If we are now asked for proofs, and if we have not already afforded enough, we reply, that it is a legitimate deduction from our science; for our science demonstrates that there is a constant and unchanging series of effects, resulting from *recognized* and specific causes. If you will not take the opinion of those who have laboured hard for the last fifty years, who have collected thousands and thousands of facts, why, all we can say is, and we say it in the most sober earnestness, go to nature's laboratory, observe, but above all, *reflect*. Mr. N. writes like a child. All the horrors which he chronicles, and tells us are to be the results of our doctrine, have been recognized from the period when human beings congregated and formed communities. Crime does not diminish, it increases, and we tell him that *his* remedy has been tried and found wanting. But it is said, "if your view is once recognized, the only check on man is removed, and society will become a perfect wreck—a scene of ruin—a wilderness." Our opinions are merely the embodiment of facts in words, a real description of an actual picture. Men act *so*, because they are formed *so*. They do *this* because of their formation, because of their education, because of the peculiar circumstances surrounding them. The check which you apply is a fancied check, for the result proves it to be so. You appeal to man's weak fears, instead of his reason, and you reap your reward—a hypocrite: for, on the first occurrence of temptation, he breaks forth, and you then punish him, vainly expecting to prevent him from repeating his offence. You place before him the phantoms of abstraction; you decline any explanation; you tell him such conceptions are above reason, and the natural result ensues; for, since reason is not satisfied, passion assumes the dominion; crime is the result, and you then destroy the offender to prevent further trouble. Vengeance can destroy the being, but will never reform him; it can destroy the vitality of cerebral matter, but it will never prevent certain actions resulting from certain combinations. You give mere words, we give him facts. You say, do this "in the fear of God, and for the hope of everlasting happiness;" we enter not into this question, we give him high motives, and say, do this, because it is *right*, because it is *just*, because it is your *duty*.

We ask for the proof of an immoral sentence in this journal—for the proof that our doctrine has been injurious. We want not abuse, but fair argument. We say to individuals holding Mr. N.'s opinions, if our principles interfere with your theories and preconceived notions, inquire into

the foundation of your own doctrines before you denounce us. Look at the superstructure you have raised, with all its attendant pomp, and then look abroad on the world at the results of your labours. Cast a glance around and about; behold the misery, the destitution, the crime; shudder at the pestilence, we had almost said, of your own creating; for you have neglected the truths which science has freely developed to you; and you have sneered at and disregarded the means proposed by the men who are anxious to bring about a reformation. And is the denunciation of the physiologist the best way to assist physiological research? If the real labourers are to be called "men of lively imagination," and by no means "of sober judgment," men, "liable to be captivated by the charms of novelty, and therefore more easily led astray by some brilliant and unreal phantom," by the man who has never laboured at all, by the book-worm who appropriates to himself the property of others, by the theorist who arrogates to himself the right and power to criticize and condemn the collectors of facts, why, then we say, if this be allowed, Reason and Justice have resigned their seats, and the dealers in "counterfeit coin" are the men to whom the world must from henceforth listen.

L. E. G. E.

II.—*The term Organs of the Brain, used before Gall.*

TO THE EDITOR OF THE ZOIST.

Sir,—The uninformed opponents of Gall's discoveries,—and all his opponents are uninformed, grossly uninformed, of a mighty mass of the most remarkable of nature's facts,—have frequently laughed at him for applying the word *organs* to portions of the brain which observation proves to possess distinct properties, and thus to perform distinct functions, but which they maintain are not distinguishable from one another. In the use of the term, Gall made no innovation. Indeed, like all really great men, he disliked the fabrication of new terms, unless all those established were inapplicable: and, while Dr. Spurzheim coined them by wholesale, Gall coined not a single word, though he might have done so with advantage in one or two instances rather than have employed old ones—*âme* for example,—which convey a false meaning to the uninitiated unthinking world, such as he never intended for the philosopher and initiated, thereby perpetuating error, because the world do not perceive that he wrote figuratively,

poetically, in order to save himself from the persecution of the bigots of his age.

In Burton's extraordinary compilation, *The Anatomy of Melancholy*, first published in 1621, we have the following passages:—"Inner senses are three in number, so called because they lie within the brain pan, as common sense, phantasie and memory." Of "common sense," "the fore part of the brain is his *organ* or seat;" of "phantasie or imagination, which some call *sensitive* or *cogitative*," "his *organ* is the middle cell of the brain;" and of memory, "his seat and *organ*, the back part of the brain."*

But in the very city of Vienna, in which Gall first promulgated his discoveries in 1796 and applied the word *organ* to separate portions of the brain, exactly twelve years before him, in 1784, a Professor of the University, Dr. Prochaska, in a work entitled *Commentatio de Functionibus Systematis Nervosi*, † had so employed the word.

"Daily observation shows that the faculty of thinking is subject to various changes, and closely *corresponds with the constitution of the brain*. Before birth the child neither sees, hears, tastes, nor smells, and scarcely touches the fluid which surrounds it; and, being destitute of ideas, it neither judges, nor imagines, nor remembers. After birth it begins to perceive objects by its organs of the external senses, but cannot judge correctly of its ideas, and immediately forgets its perceptions, *because its semifluid brain is yet unfit for retaining them*, so that we remember nothing of this period," &c.

"Every person's consciousness, and indeed a certain feeling in every person, satisfies him that *thought takes place in the brain*. But since the brain consists of many parts, variously shaped, it is probable that nature, who does nothing in vain, has intended those parts for various uses, *so that different parts of THOUGHT seem to require, for their PRODUCTION, different parts of the BRAIN*," &c., &c. Hitherto it has been impossible to determine what parts of the brain serve particularly for this or that faculty, &c. *It is therefore probable that every faculty has its distinct ORGAN in the brain*, so that there is *one ORGAN* for perceptions, *another* for judgment, *another* for will, and *another* for imagination and memory; which act wonderfully together, and excite one another to action. I should think that the *ORGAN* of imagination must be very distinct from the *ORGANS* of perceptions," &c., &c.‡

* Part i., sec. 1, Mem. 2, Subs. 7.

† Cap. 5, sec. 2 and 3, 1784. *Opera Minora*, pars. ii., 1800.

‡ Si observationes quotidianas consulamus, videmus facultatem cogitandi variis vicissitudinibus esse obnoxiam et apprimè respondere cerebri constitu-

Here was not only the use of the obnoxious term—*organ*, but the bold assertion that the powers called mind depend on the brain, and vary with its consistency at different periods of life and its composition and condition at all times: nay, that the different faculties reside in different parts of the brain, though it was reserved for the genius of Gall to discover their localities. If Gall deserved his persecution and banishment from the Austrian dominions, so did Prochaska before him. But Prochaska delivered the truth in a dead language to learned men: Gall delivered it to his fellow-men in a living language to benefit all his race,—and verily he had his reward.

I am, &c.

JOHN ELLIOTSON.

III.—*Ophthalmia cured with Mesmerism.*

Lymington, Jan. 16, 1845.

My dear Sir,—I have much pleasure in sending you, for publication in *The Zoist*, the following statement of facts connected with a case of Ophthalmia, successfully treated by mesmerism, and I remain, dear Sir,

Your's most faithfully,

To John Elliotson, Esq., M.D.

ADOLPHE KISTE.

Miss Martin is the daughter of a highly respectable tradesman in Plymouth, in whose house I lodged. The family becoming aware of the interest I took in mesmerism, wished to ascertain if it had been applied in cases of inflammation of the eyes, and they informed me that a member of their family had suffered much from that complaint for several years; that

tioni. Fœtus in utero matris delitescens non videt, nec audit, nec gustat, neque olfacit, vix quoque aquas circumjectas sibi tangit; ideis itaque destitutus non judicat, nec imaginatur, neque reminiscitur. In lucem editus fœtus incipit quidem percipere objecta per organa sensuum externorum, sed ideas recte adhuc diducere nequit, et perceptarum statim obliviscitur, cum tandem retinendis semifluidum adhuc cerebrum ineptum esse videatur, et propterea ex illo tempore nullius rei recordamur, etc., etc.

Usumque propria conscientia et sensus quidam proprius convincit cogitationem fieri in cerebro. Cum autem cerebrum utrumque multis et diversimodis configuratis partibus componitur vero simile est, naturam, quæ nihil frustra molitur, illas partes diversis usibus destinasse, ita ut diversarum cogitationis partes diversa cerebri cerebellique corpora ad sui productionem requirere videantur, etc., etc. Hucusque determinari nequit quænam cerebri et cerebelli partes his vel illis intellectus partibus imprimis inserviant, etc., etc.

Haud itaque improbabile est dari singulis intellectus partibus sua in cerebro organa, ut sit aliud perceptionum, aliud judicii, voluntatis forte etiam et imaginationis, atque reminiscentiæ, quæ mire invicem conspirant, et sese mutuo ad actionem incitant. Organum imaginationis tamen inter cætera ab organo perceptionum maxime remotum esse crediderim.

for some weeks they had been worse than usual, and that she was also subject to frequent attacks of giddiness, palpitation of the heart, and fainting, particularly after any unusual exertion or excitement.

I saw Miss M. for the first time on the 30th January, 1844. She seemed to be in ill health, looked pale and haggard, her eyelids were ulcerated, and the eyeballs looked red and inflamed. Her sister being called in, I desired her to take a seat in my studio.

Having mentally concentrated all my nervous force, and thrown it, as it were, into the patient's system, I produced the desired effect in about fifteen minutes. She became *somnambule*, and in that state manifested the usual mesmeric phenomena, such as insensibility to pain, catalepsy, attraction, and community of taste and sensation; the activity of the phrenological organs was also developed to as high a degree of perfection as I have ever witnessed by simply pointing to them; and after a few sittings the higher and more rare conditions, viz., prevision in regard to her own case and its necessary treatment, and subsequently clairvoyance, spontaneously exhibited themselves.

I shall relate a few facts which are worthy the consideration of the philosopher, strictly as they occurred; but my first object is to give a record of mesmerism in respect to its curative powers, believing that this will be found the surest means of seeing it placed in its legitimate position amongst men, and of having it respected as a merciful gift of God.

It was gratifying to witness the patient's improvement of health, and her general appearance: after the first day she was free from pain in the eyes, which were cool, the inflammation having subsided; the second day the sores became dry, and after the fourth and fifth sittings, the scales fell from the organs like the chaff from the wheat-ear chased by the wind, —and nothing was visible but a few remaining eyelashes.

After having demesmerised the patient the first time, I spoke to her sister, and strictly forbade her to mention the mesmeric treatment to any of her friends, or to speak to the patient on the subject of mesmerism, and of what had passed during her trance; in order to prevent false impressions being made on the mind of the patient in the waking state; a course which ought always to be pursued with somnambulists. These orders were strictly attended to, and although the patient had on various occasions (as she afterwards confessed to me) inadvertently given her reasons to suppose that other persons had seen her besides her sister, she felt no desire or curiosity to inquire: and this peculiarity generally exists in somnam-

bulists who are not mismanaged,—they feel no more interest in knowing what occurred the moment before they awoke than we do while considering the *I* we are, and the *I* we were, after we have entered into this world.

I then cursorily spoke to both the sisters on the subject of mesmerism, with a view to ascertain the extent of knowledge they possessed, and was glad to find they merely knew it by its name.

At the request of, and by directions given me by, the patient while in the trance, I mesmerised her every day for a week, and after that once a week for seven weeks following. After a few sittings the influence became so strong that she was almost in a constant state of torpor; she could not attend to anything, and her intellect became inactive; her relatives although they saw the rapid improvement of her general health and appearance, became exceedingly alarmed when observing that her memory for the most common affairs of every-day life appeared to be impaired, but I removed their fears by explaining that this effect had been produced in many of my cases. When she was in the trance her intellect was as bright as usual, and she declared that this torpor would gradually disappear after the first week had passed.

A mesmerist should reflect on the responsibility which he takes upon himself before he undertakes to wield an agent so powerful. Twice I was prevented by circumstances from fulfilling my contract; on one occasion, before awakening the patient, I requested her to appoint a different day to the usual one, as I should have to leave Plymouth for a week. She instantly said, "You are going on a visit to Mr. —," looked distressed, but appointed a few days later. After she had been awake for some time, I informed her that the next day I should leave. "You are going to Mr. —'s," she said, a gentleman she had never seen, but who had been present at one of the sittings. "How do you know this?" I asked; she looked bewildered and could not tell; I broke off the conversation, and this was the first and only time she has ever remembered any circumstances, proving how deep an impression had been made on her mind. Before I left I told her that very likely I should not be able to come back at the usual time of her sittings, but it would make no material difference, to which she perfectly agreed. That day came, and her sufferings were great during the time she was usually mesmerised; moreover, I was prevented from returning to Plymouth the day of my appointment, and on my arrival the day after, I found, what I feared would be the case, that she had suffered agonies.

On another occasion, when I was compelled to be absent, she requested me to mesmerise a handkerchief and leave it with her, which I did; I then folded it together in paper and gave it her, with the recommendation not to open the parcel except she should feel very uncomfortable. She laughed at the idea, but on my return I found it had proved of most essential service to her.

She always appeared most tranquil and happy when my entire attention was fixed on her; and I believe this the great secret of performing rapid cures, at least I have found it so; wherever I have concentrated my whole nervous force on a case, not merely when the patient was in the state, but continually, I have succeeded to an extraordinary degree, and when the mind was less ardently directed to the patient, the progress has been comparatively slow.

At some of the last sittings my closest attention was exacted; indeed to such an extent that on one occasion, when the patient had prescribed that she should remain asleep four hours, I was compelled to concentrate all my energies on her during the whole time, and the very instant my thoughts wandered away she became distressed, and the whole body began to shake and tremble, nor would she converse during the time. Her nervous system is delicately wrought, and she was one of those somnambulists, who, if treated by a weak, ignorant, or injudicious mesmerist, might be exposed to very serious consequences; and it is much to be lamented that so much ignorance should exist on this subject, which is but too often treated as a mere matter of idle amusement.

I did not at first suffer any one to see her during the trance, with the exception of her sister, who was always present, knowing how detrimental it would be to the object I had in view; but after a time I could not withstand the temptation of admitting a few, where I thought it might benefit the cause. However I had afterwards so many applications, that I came back to my previous determination not to admit any visitors, because she was evidently made uncomfortable and did not derive so much benefit. A mesmerist should, above all, never gratify empty curiosity, nor his own ill-directed love of approbation or self-esteem. During the period of her mesmeric slumbers there came upwards of thirty different visitors; she always recognized the same persons again at different sittings, even before they came into the room or entered the house, and frequently without my knowing that they were coming.

Although she desired me to awake her at a certain time, and pointed out to me the necessity of doing so, she evidently,

particularly at the first sittings, tried to resist my endeavours to arouse her, by stamping with her feet and trying to strike me. She on one occasion said to me, "I should like to remain many hours,—no, no,—for ever!—but you must awake me in an hour.

When requested to describe her feelings during the time of going from the waking into the sleep-waking state, she said, "Soon after you gaze at me, a new, warm, light, and soothing atmosphere gathers around me, so far as you can extend your arms, until it quite encircles me, and isolates me from the outer world—you are my world." It frequently made her uneasy when disturbed by questions; on one occasion I said to her, you look so pleased and happy what are you thinking of? "I am thinking I do not wish to speak! don't you know that the sweetest and most happy thoughts are enjoyed in silence?" When questioning her about the possibility of seeing without using the eyes—"I do not see, but *I know, I feel*. Sometimes it is all brightness and light, and instantly it is all darkness, at other times it is in a mist and indistinct." When asking her why she did not speak while Mr. —, with whom she was not in "rapport," asked her questions, and whether she knew he was speaking to her, "Yes, I felt it, but it passed from my mind like the reflection from a glass, it leaves no trace, it excites no interest."* If I desired her to perform a certain act, for instance, if I said, to-morrow, at five minutes past nine, ask for a glass of water, put it to your mouth but do not drink it, she would at that very moment obey a blind impulse, provided she resolved to do so, and considered the request not unreasonable at the time when in the trance. In fact, she had *made up her mind*, as it is vulgarly called.

She contemplated with interest her two existences, when the mind was directed towards the subject. She knew everything that happened to her in the waking state, as well as most minutely what had occurred during her former mesmeric sittings: "but the moment you wake me, all this is a blank; it is most droll."

As stated before, she was ignorant of mesmeric pheno-

* On one occasion I caused some one to blow a horn into one ear of a somnambulist, and another individual blew the shrillest whistle into the other; the patient's countenance remained as calm and unmoved as usual, but the moment a piano was gently played on the other side of the room, there was in her face an eagerness of expression, she began to beat time, and evidently enjoyed the music. Many of the mesmeric wonders, as they are commonly called, are phenomena which, in slighter shades, occur daily in social intercourse, and are considered sufficiently explained by *trams*, such as, *absence of mind*, *association of ideas*, *imagination*, *attention*, *habit*, &c., &c.

mena in her waking state; but when in the trance she spoke on the subject like an experienced mesmerist, often directed me how to proceed, and in several instances pointed out to me a course which after consideration I blamed myself for not having followed without her suggestion.

I very soon discovered that she could perceive objects without using the usual organs. When her eyes were open, which was often the case, the pupils retreated upwards, and were not discernible; otherwise they were tightly closed. I also observed that sometimes my thoughts were read by the patient; on the other hand, I soon found that I also could read the patient's thoughts, and not even the most superficial observer could have misinterpreted the various feelings and sentiments as they followed each other in rapid succession like flashes of lightning; by looking at that index of the mind—the face. There was a general activity in the different minute muscles, which performed a quivering action, to be compared only to the motion of the magnetic needle. This action was also performed with her body before she entered into the trance; the head and spine moved backwards and forwards, right and left, until she entered into the state, when the body reposed.

Whenever she read my thoughts, there appeared in her face an expression of curiosity, and after the slightest possible motion of the head and body, there was the attitude of listening.

On one occasion I looked mentally at a skull that was in the room, and merely said, "How do you like it?" There came first an expression of aversion, which passed off quickly, when she said, "Why should I dislike it? we are so too." "What are you thinking about?" "That," pointing towards the skull. At other times she perceived at a distance, knew who was coming or what persons were in other parts of the house. I have never known her to make guesses, and she always admitted her inability if she could not answer my questions, declaring it was either dark or indistinct. On several occasions I have known her defeat me, but in such cases I could not but conscientiously feel I had deserved it.

One day I was answering a question put to me by some one behind me. I looked round and perceived a snuff-box. I made a sign and it was put into my hand; and when asking, "Would you like some?" she answered, "No, thank you; I do not want any water." I instantly observed an arch expression of secretiveness in her countenance; but without making any remark I gave it back to the owner, who of course, as well as all those who were present, would have

considered it a failure. But after a considerable time had passed, I merely said, "You knew very well what it was." "It was a snuff-box, was it not?" was her reply, and she heartily enjoyed the joke.

On another occasion, I took up a card from the table and held it before her, asking, "What name is it?" She apparently took no notice, but moved her head towards the gentleman who had sent it before he entered the room. When he had left, I said, "Why did you not tell me when he was here?" And the reply was, "Because I would not satisfy him, that's all."

I must now relate a fact which will be deemed more striking than any yet told, from the combination of circumstances under which it occurred. One day, before I went home at my appointed hour to mesmerise the patient, I met Dr. T—, who expressed a wish to see her once more. Having induced the trance, I commenced with saying, "Who is coming here to-day?" After five or six minutes of extreme concentration, with an expression of eagerness of mind in her countenance, she said softly, as if speaking with herself, "They trouble her; he will not let her go; now she is leaving the house,—she is coming." "Who is coming?" I asked. "Miss R—, I feel her, I know she is in the street—coming here." I never had heard the name of Miss R., and certainly had expected her to say Dr. T. When turning round, I saw her sister look much surprized. "Who is Miss R.?" I asked the patient. "My friend; she has just returned from Wales." "How long has she been absent?" "Five months." "Describe the house she was in just now." "I cannot—it is not clear—it is indistinct." "The street where it stands?" "I cannot." I wrote on a slip of paper to her sister, to tell the servant to shew Miss R. in here the moment she should enter the house. There was a knock at the door, and she knit her brow; it was a gentleman who came to see me: and afterwards the Doctor came in. I did not again recur to Miss R.; in fact I forgot it, until I was reminded of it by the patient's leaning over her chair with her whole body bent in the direction towards the door, with a smile on her face and her eyes tightly closed. I then heard footsteps on the staircase; the door was opened and a lady entered, who, having passed through the shop, had given no intimation of her coming. She looked bewildered—no one spoke, until at last I said to the patient, "Why do you not speak to her, is it Miss R.?" She answered, evidently enjoying the confusion of her visitor, "She does not speak to me—it is with her to speak." I requested Miss R. to come over and speak to her friend, which

she did, but rather timidly at first; and they embraced each other, and related the best news. The details as to her being detained at the house, &c., proved to be quite correct. I desired Miss R. not to mention the fact to any one, and particularly not to the patient. Some time after she had been awake, her sister said that Miss R. had been below, but had left again, not being able to wait; at which information she seemed surprized and disappointed at not having seen her. I then ascertained the fact, that Miss R. had been expected to return to Plymouth in a week or fortnight.

The patient's organization is a very superior one; the temperament active. Her general appearance after she had entered into the trance was strikingly beautiful; but nothing could be more exquisite than the expression of every feeling and sentiment, not merely in the face, but in the general attitude—the natural language which is so little studied and understood,—when excited by my pointing to or touching the various portions of the head, particularly in the gradual changes from one feeling to another, for instance, from pride to humility. Col. B., who was a determined sceptic before he came and saw, declared he had never seen anything so wonderful; the changes from one passion to another reminded him of the impression which the dissolving views had made on his mind. When under the excitement of Veneration, the manifestations were truly sublime; the finest heads of Guido compared with these are daubs, and the painter himself would have been enraptured could he have witnessed such a living image of a Madonna. "It is a holy state," said Colonel Hamilton Smith, who is well known for his vast scientific acquirements, and who was a sceptic until that day, when he accidentally came to call on me, and was shewn into the presence of the somnambulist.

I was however soon compelled to desist from these experiments, although they were gratifying and moreover instructive; for in the first place it was observed, that the patient became very excitable and uneven in her disposition when in the waking state. I did not at first assign a cause when I was told of this, but soon she began to complain of peculiar sensations in her head; she felt "as if something was moving from one place to another," and one morning she told me that she had felt during the night for a long time "as if a worm was crawling on the top of the head." Upon my requesting her to point out the place, she put her finger on the organ of Veneration, which the day before had been frequently excited, on account of the beautiful effect that was produced. When in the trance again, I drew her attention

to the subject, when she declared that those sensations proceeded from my having made her dream too often, and that it would hurt her if I were to persist in it.

Having been desirous to ascertain whether I could observe facts which would confirm the opinion of those who attribute these phenomena to volition or sympathy, or that of others who assign the cause to the direct action of the mesmeric influence on the cerebral organs, I had proceeded with great caution from the beginning. The patient knew my movements only when her attention was directed to them; I knew this by the expression of her face. After having demesmerised an organ, I asked her could she perceive where my hand had been. "No." After a little while, "Yes, you did so"—moving her arm over her head, and declared that what she had been thinking of proceeded from my having done so—she felt it had. "Explain this to me." "I cannot;" but that she should be able to tell more if she was often mesmerised, and should then be able to point out diseases in others if she felt interested in them, and that she was sometimes aware of the blood trickling within her, but that it was indistinct. On one occasion, after the excitement of Veneration and Ideality, she exclaimed in a most plaintive voice, "You make me dream such beautiful dreams, and then you disturb me in them." "What are you dreaming now?" pointing to Benevolence. After a little while—"Oh! I feel so kind; so—" The excitement becoming stronger, her mind was no longer directed towards me: after demesmerisation, "What was it?" "Oh! those poor people." Self-esteem—"But pray do not leave me again." "I am very high;" smilingly, "high and mighty. Ah!—I!—I!—but you left me again." "I could not help it, I was forced to do so; I felt very proud, very indignant." Veneration—"I felt everything that is good and beautiful."

There are still many difficulties to encounter—difficulties which must force themselves on the minds even of those who have formed a decided opinion as to the real cause of phrenomesmeric phenomena. Certain it is, they are very interesting, whatever may be the true explanation, and it requires the calm investigation of men whose feelings act harmoniously, so that the judgment may not become defective.

It was pointed out to me by some one who felt firmly convinced that mesmerism did not prove the truth of phrenology, as an objection, that the patient was a clairvoyant. The following circumstance, which once came under my observation, may perhaps prove applicable to the whole, and at any rate may serve as a lesson. On one occasion, a decided scept-

tic, who considered mesmerism a delusion throughout, when observing some experiments in community of taste, which could not be explained away on the supposition of collusion, in his eagerness exclaimed, "I do not see anything in that, if she can see through the wall!" And yet this gentleman was possessed of good abilities, which were manifested when his feelings were not unduly excited.

The following is the patient's own statement of her case, which was written soon after mesmerism was discontinued. In respect to her description of the mental journey to the Isle of Wight, &c., it would perhaps be well to state that it is a mere vague recollection of the facts as they occurred when she was in the trance. I have been lately informed that Miss M. has been in better health ever since, and that her eyes are quite well.

Sir,—In grateful compliance with your request, I now lay before you a brief account of my own experience whilst under mesmeric treatment for inflammation and weakness of sight; and of its beneficial results to my eyes, as well as to my general health.

For some years past my eyes had been weak and subject to inflammation, especially in the lids; and doubtless you remember that when first you kindly undertook to mesmerise me (January 30th), they were very sore, and the white of the eye quite red with inflammation. They had been in this state for several weeks, so that I was obliged to shade them from the light, and it was quite distressing for me to look steadfastly, even for a moment, at any object, or to meet the eyes of any person. For this reason I was much embarrassed during the first few minutes by your earnest concentrated gaze, and my eyes wandered for relief from one object to another. Very soon, however, I felt irresistibly impelled to fix them on your own, and was much surprised at finding them strong enough to obey this impulse, which grew more powerful at each succeeding trial, and my eyes appeared to *gather strength* by obeying it. I think the passes had been continued for nearly a quarter of an hour when I was first thrown into the magnetic sleep, from which I was, most unwillingly (on my part), awakened as soon as you judged it necessary. I felt considerably refreshed, and my eyes had lost much of the hot aching pain which they had latterly experienced: but during the remainder of the day I was very excitable, and felt great disinclination to see or converse with anybody. This state of feeling after magnetic sleep, however, decreased, as the improvement in my eyes

and general health progressed, until, when thoroughly awakened, I felt nothing of mesmeric influence save an inclination to remain perfectly quiet and still. After being, by my own direction, mesmerised for seven days in succession, my eyes, though not yet strong enough to admit of much reading or writing, were free from inflammation: and here I should not omit to mention with thankfulness, that though for some time I had been subject to violent giddiness, attended with palpitation of the heart and frequent fainting, which made me very weak and nervous, during *the seven days I had no return of either*; though these attacks had become so frequent, that even the day before I was first mesmerised I was three times near falling with giddiness in my head. I have now great hopes that these unwelcome visitants will soon leave me altogether.

At the end of the term first specified, I desired, with a view to the *perfect restoration* of my eyes, to be mesmerised once a week during seven successive weeks. This also you kindly consented to; and I am now happy to state that they are perfectly recovered; my health and spirits too are so much improved that I cannot sufficiently express my gratitude.

From the uneasiness I evinced when there appeared to be any uncertainty of your being here to mesmerise me at the appointed time, it was feared by some of my friends that I should feel the want of my accustomed magnetic sleep even when it was no longer necessary for my eyes. The result, however, has proved their fears to be utterly groundless; for I have not felt the slightest inconvenience, nor even the least desire to be again thrown into the mesmeric state, though it is now more than a fortnight since I was last mesmerised; and I consider that the anxiety and eagerness I experienced at those times was the effect of an intuitive sense of the *necessity of your regular attention at the very hour specified*.

Since my recovery I have been permitted to read the notes taken by my sister during my magnetic sleep; and whilst reading, I recognise, though somewhat indistinctly, many of the facts; even as circumstances sometimes recall the recollection of a dream. For instance, I directly remembered the forcible withdrawal of your hand from mine whilst walking, and my subsequent anger and distress. It must indeed have had a most startling effect on me at the time; for I even shuddered involuntarily as it flashed across my memory. I have also a dreamy recollection of there being a crowd of persons in the room, and around me at the time; and that their presence and particularly their *voices* annoyed

and distressed me; breaking the calm and happy rest which I was enjoying by the mysterious power of magnetism.

I well remember the sweet tranquil feeling which always possessed my mind as I passed into the state of perfect and delicious repose, which is felt the moment that sleep commences. There seemed to be as far as you could extend your arms, a warm, light, soothing atmosphere, encircling and isolating me in idea as completely from the outer world as if I were ever so distantly removed from it; while bright and quickly passing dreams were constantly flitting through my mind; induced probably by the phreno-magnetic experiments which I understand were made. Yet, though the magnetic sleep is productive of such happy effects, the return to realities is, *at least with me*, in an equal degree dull and depressing; so that I should never wish to be thrown into it, unless for the alleviation of some complaint.

When awakened from my last trance, I recollected more perfectly than had ever been the case before what I supposed to be a dream, but which may probably be proved to be another instance of clairvoyance. I remember it, even yet, as if it were a picture which I had looked on long and earnestly. You had been speaking of an intended visit to the Isle of Wight; a spot I have never visited. While I listened to, and answered, you, there suddenly rose before me a landscape of most picturesque beauty; which I gazed on at leisure and with intense delight. It is growing indistinct in my memory, and I cannot *satisfactorily* describe it, but my impression was that I was looking at some part of that Island. It was an extensive piece of meadow-land facing the sea; bounded on the right hand by what might formerly have been one immense mass of rock; (*immense* from its length and thickness, not from its height, which did not exceed twenty feet), but now cleft into several blocks, almost covered with verdure; and from these clefts there sprung, as if spontaneously, bright flowered shrubs and rich evergreens, glittering and dancing in the sun beneath the heavy drops which fell upon them ever and anon, from jets of water which gushed brightly from several fissures in the rocks. On the left I know it was partly bounded by fine trees; and I think I saw houses at a little distance, but I do not remember that side so distinctly. The rich pasturage, terminating in a close hedge of wild shrubs, extended to the extreme brink of a huge perpendicular cliff, which formed the front of a miniature bay with a white-pebbled beach on which the clear waves broke with a low murmuring sound, most pleasant to the ear, and which seems still ringing on mine. It appeared to me as if I were

looking on it from a vessel just in front of the little bay, and it faded from my sight as if the vessel was leaving it.

I have been rather prolix in describing this dream; in the hope that if you do visit the Island and the scene which has made such an impression on my mind, you will recognise it from the description.

I did not contemplate writing at such a length when I began this paper; and doubtless you will find it rather tedious; but you will be pleased to know, as I am grateful to inform you, that I have written it to-day, and nearly *all at one sitting*; a task I little expected to perform, without great inconvenience to my eyes, some two months since.

Holding in grateful remembrance your kind and persevering attention to my case,

I am, Sir,

Yours very respectfully,

ADOLPHE KISTE, Esq.*

M. T. MARTIN.

IV. *Severe Nervous Disease cured with Mesmerism.*

TO THE EDITOR OF THE ZOIST.

Sir,—I beg to forward to you the following account of a remarkable cure effected through mesmerism by my friend, Mr. Charles Childs, who at my request has written it for me and allowed me to present it to you.

I will send you as remarkable a cure of a similar case effected by mesmerism in a few days, after I had tried all the other means that seemed proper in vain for upwards of a year.

I remain, &c. &c.

JOHN ELLIOTSON.

In the early part of August last I was requested to try the effect of mesmeric treatment on a lady, whose case was described to me by her mother as most deplorable, and one in which every other mode of treatment had been tried and found unavailing.

She was the daughter of a medical gentleman, named Larke, residing and practising near Norwich. I ascertained that he utterly disbelieved in mesmerism as a reality; that the lady and her family knew nothing more than the common reports on the subject, and had no particular expectation of benefit from its employment; but that they proposed to try the experiment as they would almost any other harmless quackery where the suffering was so intense and the resources of the medical art afforded no relief.

I learned from the young lady herself, that for above two years she had been entirely out of health, suffering acute and

* With this case compare Mr. Atkinson's cure of Ophthalmia, No. VI., p. 239.—*Zoist*.

capricious pains in the head, teeth and face, after the slightest exposure to cold, and pains at the pit of the stomach after every meal: that about six months previously she had had an attack of brain fever: that from defective capillary circulation she was always shivering with cold, and her countenance had assumed a perfectly exsanguineous aspect: that she suffered so much depression of spirits as rendered life a burden: and that for the last fourteen weeks she had been attacked every night by a pain extending over the right side of the head down to the shoulder, lasting for about five hours, and so acute as nearly to deprive her of reason.

Whatever the best medical skill could suggest had been perseveringly adopted. Relief had been sought not merely from change of air, diet, occupation, and topical applications, but from alteratives: yet up to the day on which I saw her, the disease had steadily persisted, or even increased in violence.

The whole of Miss Larke's knowledge on the subject amounted to this only,—that people were reported to be sent to sleep, and in some unaccountable way to be cured, by mesmerism. In order therefore to place her mind in a neutral state, I withheld all information, assuring her I could form no opinion whether she would derive any benefit, and if she did, it was by no means a necessary condition that she should sleep. She was thus, as she has since assured me, completely ignorant what would be the mode of treatment, or what result might be expected, and the imagination therefore could have no share in producing the result.

The *mesmeric phenomena* of the case have been very striking. At the first trial, and in a quarter of a minute, Miss Larke sank back insensible: at the second, the true mesmeric sleep, or sleep-waking, was produced. On the third day, she prescribed for herself mesmerised water (indicating the exact quantity, and mode and time of charging it): and regularly afterwards described the means which I must successively adopt, the phenomena which would be elicited, the sequence in which they would arise, and their effect on her condition; not one of which she had ever seen or heard of in her life, but in precise analogy with what I have practised and observed with other highly susceptible patients.

I need not detail the various manifestations, which were more numerous and more distinctly marked, than in any other case within my own experience—but there is one fact, of some value, which I may mention. I found the lady knew very little of phrenology beyond the term, the names of but two or three organs, and the position of only one. I care-

fully avoided mentioning their names, or allowing others to do so, in her presence, either awake or asleep, and once, when I intended to touch the seat of combativeness, having never before tried that region of the head, my attention being at the moment called off by a friend who stood by, I found the lady was violently tearing her dress, and that my fingers had undesignedly been placed on the seat of destructiveness. Another set of facts was exceedingly interesting, viz., the effect on the physical system produced by a command given immediately before waking. If, for example, I directed her to be insensible to pain, it was impossible, until I altered the condition, to produce any sensation. I have tried every mode which an honest desire to elicit truth could suggest, and I have not the slightest doubt that any surgical operation might be performed, the patient being fully awake and perfectly conscious, but feeling no pain. And, taking the converse, if I directed her to experience pain when any given object in the room was touched, although neither she nor the operator saw the object, nor could possibly know it was touched, immediately, and by whatever person, this was done, she shuddered and complained of annoyance.

The *physical effect* was most decided, and almost instantaneous. After the first sleep, the lady experienced a sense of warmth which she had not felt for months,—the first night, the agonizing pain, which had never once intermitted for fourteen weeks, wholly ceased, or was superseded by only a slight uneasiness, continuing but five minutes instead of five hours. After two days this disappeared—and to the present time no sign of it has ever returned. The general improvement of her health is manifested by every indication of bodily and mental vigour—at the end of six weeks the dull heavy languor of long disease had given place to the natural buoyancy of youth,—a colourless, lack-lustre complexion was replaced by the genuine hue of health,—the hair, which had nearly all fallen off, not only grew rapidly in length, but sprang up thickly over the whole head,—the appetite became perfectly good and the digestion complete,—I may not say how much the lady gained in weight. The case presented a complete transformation from disease to health, and the whole character and appearance were so entirely changed, that, on returning home, an acquaintance who had known her for years spent several hours in her company, at her father's house, without recognizing her, but supposing she was a visitor in the family.

I have been favoured by Mr. Larke with a communication on his daughter's case, which I annex, and which, although I

am sure he would refuse to accept commendation at the expense of his brethren in the profession, I am constrained to present as a rare instance of ingenuousness from such a quarter.

Bungay, March 17, 1845.

CHAS. CHILDS.

My dear Sir,—I am anxious to afford you every information relative to the state of my daughter's health prior to her being mesmerised. * * * * * Her general appearance was such as to create alarm and apprehension as to the result, and under this impression I caused her to consult the heads of the profession at Norwich. She was advised to take large doses of steel, arsenical solution, to apply lotions, blisters, &c., &c., and to try change of air and scene, but all without effect. Every function of the body appeared to be in a state of disorder. She suffered most acutely from violent nocturnal pains of the head and face,—she was losing strength both of mind and body,—and in every way was gradually declining. At one time, threatening symptoms of arachnoidal inflammation or pressure on the brain, alarmed me; and at subsequent periods, lassitude, indigestion, and the whole train of nervous affections.

I am now most happy to state that her recovery is complete—that she enjoys perfect health and equanimity of spirits, and is everything I could wish her to be. This blessing I attribute to you, and I think I should be wanting in every proper feeling, if I hesitated to withhold my testimony to the case.

Dear Sir, &c., &c.

Brooke, March 13, 1845.

R. N. LARKE.

Mr. Chas. Childs.

V. Cure of Hysterical Epilepsy, Somnambulism, &c., with Mesmerism. By Dr. ELLIOTSON.

Miss —, residing with her parents near University College, had, when seven years of age, without any known cause, what was termed brain-fever: and was bled, leeches, blistered, &c. From that time she had *constant head-ache*, frequently "dreadful," for eighteen years, till she was five and twenty years old and consulted me on the 17th of December, 1842. She never rose in the morning without it, but it lessened towards evening. It was chiefly at the sides of the back of the head, about midway between the summit and base, in the situation of Gall's organs of Friendship, and more in the left half than

the right. She frequently suffered also from a sense of great weight and throbbing at the top of the head.

There had been from the same date frequent *pain of the left side*; and for the last two or three years frequent *palpitation*. Her feet were very cold and her bowels very costive, but the uterine function healthy; and she had no thirst, flatulence, or dislike of meat, though her appetite was not good.

For the last four years she had been subject to sleep-waking in the form of *somnambulism*. She would rise in her sleep in the dark, no light having access to her room, dress herself completely, lacing her stays and boots, and fastening the back parts of her dress. Once she took out and put on a new boa, which was locked up, and the lock had been so spoiled that she had tried in vain to unlock it when awake. She sometimes took out clean linen, which she must have picked out from a quantity, and *did various things which her mother is perfectly certain she could not do with her eyes shut when awake*.

She thus often found herself dressed on the bed when she awoke in the morning, though she had undressed and got into bed and gone to sleep at bed time. Now and then, though rarely, she would wake when only half dressed. Not unfrequently she walked down stairs,—one, two, or three pairs. Sometimes she would walk down undressed, and was often awakened by the coldness of the painted sides of the stairs beyond the carpet on either side, or of the floor-cloth in the passage. She often was observed to strike herself against the corners of places, and once she went down the fourth pair of stairs, and struck her head so violently against the kitchen door-posts that she was knocked down and had a black eye but did not awake, having put on her boots and so not felt the coldness of the stones. This sadly contradicts the superstitious assertion of Mr. Colquhoun,* that “so long as a somnambulist is left undisturbed in his proceedings, he acts fearlessly and is safe”—“that he is protected from injury by other means and guarantees of security than those by which his conduct is regulated in his ordinary waking state.” In sleep-waking, a musician at Bath got out of the window and broke his leg: and this I mentioned in my *Physiology*, p. 692, as well as the instance of Negretti, an Italian sleep-waker, who once struck himself against a door, and once hurt himself severely against a wall, and of Galen, who was once awakened from somnambulism by striking against a stone.

On waking she never recollected anything of her somnam-

* *Isis Revelata*.

bulism. For days afterwards she was very weak. She had walked in her sleep once two nights before I saw her, and once earlier in the same week. The somnambulism habitually occurred several times in a short period, and then not for months. The day before the night of sleep-waking she always had very severe head-ache; and seldom had very severe head-ache in the day without somnambulism the next night. If awakened by her friends in the sleep-waking, she suffered greatly from pain in the head; and once fainted and was very ill for a week after being awakened by a person shaking her.

It is in truth highly improper to use violent means to rouse persons in sleep-waking, whether spontaneous or induced by the artificial process of mesmerism.* The mere state is free from danger, and expends itself sooner or later. If the patient is still, the repose is harmless; and if he is moving about, he will at length be still or awake, and care should only be taken that he do not hurt himself. The mischief of waking a person forcibly by common means in mesmeric sleep-waking is strikingly exemplified in the case which occurred at Bridgwater and has been sent for the present number of *The Zoist*. To wake persons suddenly and roughly from common sleep is improper—sometimes injurious, and always annoying. If the sleep or sleep-waking is mesmeric, and for some reason of convenience, or because the protraction of the state has been found of disservice to the individual patient, the gentle means of demesmerising should be employed. It would be curious to ascertain whether these means would take effect in spontaneous sleep-waking; and, if they do not, it is probable that in many instances a few mesmeric passes would render the state mesmeric and enable them to take effect. In convulsive fits of all kinds, epileptic, hysteric, &c., violence is improper: they almost always end spontaneously, and the best course is simply to loosen all things about the neck and trunk, to let the patient lie with his head raised against the chest of a person sitting at his head, and to put a piece of cork or Indian rubber be-

* "One evening, about twelve or eighteen months ago, at Dresden, a young lady was observed walking upon the top of a house. The alarm was given, and a considerable concourse assembled. Every precaution was taken to prevent her from receiving injury in case of falling: the street was covered with beds, mattresses, &c. Meanwhile, the young lady, apparently unconscious of danger, came forward to the edge of the roof, smiling and bowing to the multitude below, and occasionally arranging her hair and her dress. After this scene had continued for some time, and the spectators were in the utmost anxiety for her safety, she at length proceeded towards the window of a room from which she had come. In their alarm, some of the family had placed a light in it, which the somnambulist perceived, and in consequence suddenly awoke, fell to the ground, and was killed on the spot."—*Isis Revclata*, vol. 1, p. 320.

tween the teeth to save the tongue. To hold the patient so as to prevent the movements is mischievous, for the nervous excitement is best allowed to discharge itself; and there is perhaps a degree of consciousness without memory, and of involuntary volition which is irritated by attempts at restraint. In a few instances, but very few, the congestion in the head and constriction of the throat may render bleeding in the arm or neck advisable on the spot. So in attacks of sudden insensibility or coma, to which epileptic, hysterical, and other nervous patients are liable, and to which we shall find the present young lady was liable, and which those unacquainted with medicine term fainting, whereas the action of the heart is unimpaired and the affection is in the brain, we have only to lay the patient down, with his head not raised at all, unless there are signs of congestion, and allow him to remain quiet. Indeed this state is sometimes, like fainting, a serviceable effort of nature to withdraw the patient from the knowledge of circumstances which were annoying or from some injurious influence. In fainting, which is a deficient action of the heart, so that there are all the signs of want of blood in parts distant from it,—paleness, perhaps coldness, and debility—and the pulse is rapid and feeble, or slow, or irregular, and the head loses its power in consequence of the want of blood,—we see persons apply all sorts of stimulants and almost choke the patient, and keep him upright: while all that is required in general is to lay him perfectly flat, his head not raised at all, so that the blood may not be opposed by its gravity in finding its way from the legs and trunk to the heart, nor in reaching the head from the heart. Fresh air and fanning, all persons but one or two withdrawing to a distance, is all that can be required, except in extreme cases, such as those of great loss of blood or other fluids. Fainting is often serviceable, not only by withdrawing a person from some disagreeable or distressing object of sense or thought, but as a means of arresting disease. If fainting is induced by opening a vein or artery, by leeches, cupping, &c., in inflammation, far less blood need be taken away, and the patient has a far, very far, greater chance of benefit: and yet many practitioners bleed without any reference to this effect, and are surprised that their bleeding has done no good, and perhaps go on half bleeding the patient to death, and lose him at last of his disease. But, what is still more common, when a patient is bled to faintness or fainting, the bystanders exert themselves to restore the patient instantly, ignorant that his safety lies in this effect.

Besides the attacks of somnambulism, this young lady *talked a great deal in her sleep.*

About *seven* years before she applied to me, she became subject to violent fits without evident cause, after a few days of unusual severity of her head-ache. Their character was frightful, shrieking, attempts to pull off her cap, tear everything, and bite every body within her reach; violent convulsions, and insensibility, which lasted many hours after the convulsions were over, and in which there was, from time to time, delirious talking. She cried and sobbed in coming round, but never laughed. These fits were generally preceded by increase of the head-ache, and sometimes by great disturbance of the temper; though there was no immediate warning. They were generally preceded for a few hours by the severest head-ache and heat of the face and head; and for a few days by aggravation of the head-ache, and by great moroseness of temper, which at other times was excellent: and the severity of head-ache, with general illness, usually remained for three or four weeks after the attack. They returned every two, three, or more weeks, and she then usually had several for a week or two. Besides these violent fits, she had very frequent short attacks of coma, such as I have said are commonly called faintings, and they were so called by her family. In warm weather, for whole months, she seldom rose in the morning without falling down senseless before she was dressed, and sometimes this would happen almost every half hour during a very warm day. When her head-ache was extremely severe, she would sometimes discern nothing for a quarter of an hour, but seem in perfect darkness, though able to speak and move; and, if she stood up, her head would swim.

Dr. Roots had attended her during the original illness, but did not relieve the subsequent head-ache. For six months, nine years before I saw her, she had been under Dr. Strond, the gentleman who, for three or four years, in vain treated the case of extraordinary fits, detailed in No. IV., p. 453, of *The Zoist*. He bled her in the arm five times, and cupped her or applied leeches once a week for a long while, till she became blanched and her ankles swelled; and he ordered many blisters, and great quantities of tartar-emetic ointment, causing extreme suffering from the extent and severity of the sores produced. But she was no better in any respect, and her head-ache grew worse. In spite of those repeated losses of blood, she grew stout, and the catamenia returned regularly, though pale and scanty.

For a whole year she was under Mr. Kennedy, of Tavistock-square, one of the untiring scoffers at mesmerism: but

he did her no good, though he gave her *numerous drugs*, and applied *numerous leeches*. She was also under Dr. Theophilus Thomson, Mr. Roberts, and Mr. Wakefield of the New-road, successively, without the least advantage. The loss of blood always relieved her head, but only for a day or two, though hundreds and hundreds of leeches were applied by these practitioners. Among the various medicines which they gave her unceasingly, was iron: but, though it strengthened her, it always made her worse; for the weaker she felt the better was her head-ache, and the stronger she felt the worse it was. Beer aggravated it, and made her heavy; a little wine, or a teaspoonful or two of brandy in water, did her no harm.

Her head and whole frame were well formed, and her intellect excellent; she looked sound, but languid and pale. She had a brother of stunted growth, with very defective forehead, and, indeed, head in general, idiotic and epileptic; but no other member of her family was known to have had nervous disease. The brother's case was necessarily irremediable. He had been mesmerised under me in vain for some-time, and in 1842 had fits very violently and died in them, at 16 years of age.

I was too much engaged to mesmerise her, and therefore gave her medicine, a twelfth or a sixth of a drop of croton oil every night, just enough to obviate constipation, and creosote and iodide of potassium, three times a day,—one minim and one grain, gradually increased to three,—the latter being, in small doses, an excellent tonic, and often very serviceable in pains not inflammatory; the former an excellent stimulant, without the ill effects of alcohol, and frequently lessening pain and morbid irritability unconnected with inflammation. I allowed her animal food, but no fermented or distilled fluids. Her strength and spirits improved, and she felt so revived by the creosote that she often asked for it. But her head-ache was unabated, and the somnambulism and the attacks of insensibility continued as before. Though only one convulsive attack had occurred, there had been several just before; and they sometimes had ceased for a few months and then returned with violence.

On May the 29th, 1843, I began to mesmerise her by downward passes before her face for half an hour every day.

She began to sleep a little the second day, and slept more and more daily, but still waked from time to time while I was mesmerising her. Her upper eyelid used to descend, and at last the eye suddenly rolled a little upwards and the lids were squeezed strongly together.

I have often seen the eyes close thus forcibly in the mes-

meric sleep-waking. It is usually thought that in sleep the eyes close from relaxation of the muscles of the lids, exactly as the head drops and the whole body ceases to support itself. But I believe that they close from contraction of the muscles, just as the iris somewhat contracts at the moment of falling asleep, or of shutting the eyes, and remains contracted, and the raising muscle of the eye (*levator oculi*) contracts at this moment, rolling the eye somewhat upward, and remains contracted:—two circumstances proving that sleep is not a purely passive state, but active in regard to the muscular portions of the eye itself. In falling asleep and on first waking we feel, not a weakness, but a stiffness, of the lids; the lids appear to close actively; and the under lid ascends a little at the moment of final closure, and this cannot be the effect of relaxation, but must result from contraction, and the case of the upper lid cannot be supposed to be different from that of the lower, which conspires to the same purpose with it. When mesmerism closes the eyes without sleep, or if the mesmeric sleep has ceased and the eyes remain closed, inability to open them is clearly from contraction, not relaxation, and the eyelids feel contracted to the patient; if the upper is raised by any one it descends again forcibly, and the lower, if depressed, ascends forcibly; and the eyes are mesmerically opened by breathing, pointing, or touching, precisely as the locked jaws are opened by the same means employed over their muscles which are felt and seen to be swollen with the force of contraction.

On the 7th day she remained asleep a quarter of an hour: and on the 8th day (June 5) she slept half an hour, after I had left off.

Her *spirits and temper* were by this time already *much improved*; her *healthy look* struck every body; her *strength uniformly increased*, so that soon she walked all the way *to my house*, whereas previously, if she was a little stronger one day she was weak the next, and had never been able to walk to my house, but always came in an omnibus. In six weeks from the first, she walked to my house and back, and frequently took a walk in the evening. Only *half the amount of opient*, every night, had been required for some days. The creosote and iodine were discontinued. She had a convulsive fit in July, 1843, six weeks after mesmerism was begun: she walked in her sleep two or three times only during the first month: and her attacks of insensibility soon ceased. But her head-aches continued after all other signs of disease had ceased, till a seton, by her own direction, given in her mesmeric sleep-waking, was introduced into the back of her

neck in August, and it was kept there for six months according to her mesmeric orders. But they greatly declined before it was taken out.

She was mesmerised till February, 1844, a period of nearly nine months; daily, till January 13, and then, by her own spontaneous directions when in sleepwaking, three times a week for a fortnight, and never after. She was allowed to sleep from half an hour, to one or two hours.

She married on the 5th of April; gave birth, after a very easy time, to a bouncing boy in January, 1845, which she suckles; has never had an hour's illness of any sort, except head-ache, for above a year; and is the picture of robust health.

The phenomena which mesmerism displayed in her were of the most interesting kind. She walked and talked, always rationally, but at first as in a dream, and afterwards in full knowledge of persons and places; she could be stiffened and relaxed; there was insensibility of feeling; various cerebral organs could be mesmerised and demesmerised; she prescribed well and successfully for herself; and accurately predicted the termination of her diseases. She was one of those patients whom it is a pleasure to attend: well educated, very intelligent, free from all affectation, perfectly true, straightforward, frank, and independent.

At first her sleep was short, and so light that speaking to her, or any other noise or other excitement of the external senses, awoke her, and I had to renew the process; but after a week nothing of this kind awoke her, and soon after she answered questions and was a sleep-waker.

The lowest degree of sleep produced by mesmeric processes I am unable to distinguish from ordinary sleep. It is readily disturbed, and broken off by common causes; and the patient, if spoken to or touched, and not quite awakened, gives signs of annoyance and mutters precisely like a person disturbed in common sleep. In some this degree never occurs, but usually it does occur at first, and passes sooner or later into a higher, so that the mesmeric process at length induces a higher at once; in some it never passes into a higher; in some sleepiness only is experienced; and in some not even sleepiness. But happily, neither sleep nor sleepiness is required for cure. I have recorded in *The Zoist* many cases of cure without any, or the most trifling, sleepiness; and, on the other hand, I have three cases of epilepsy at this moment uncured, even very little mitigated, though for a long time they have been assiduously mesmerised, displaying the highest

state of sleep-waking, and numerous most exquisite phenomena, short of even the slightest clairvoyance; one for two years, and two for three years. A higher degree of sleep, however, is not always of the same intensity, and may sometimes be broken off by common causes, especially while coming on, and just before it is going off. For, though it may take place and end suddenly, it may establish itself by degrees, and this even after we desist from the mesmeric process on seeing its commencement; and it may go off rather slowly.

The number of passes required to send her to sleep gradually diminished, till a *single pass* was sufficient to plunge her at once into it, and she remained asleep for several hours, once for nearly six, if not awakened; and pointing had *almost instantly* the same effect; and looking at her produced it quickly. Mere imagination was at length sufficient. For I one day told her and two others that I would retire into the next room and mesmerise them through the door. I retired, shut the door, performed no mesmeric passes, but tried to forget her, walked away from the door, and busied myself with something else—even walked through into a third room; and on returning, in less than ten minutes from the first, found her soundly asleep, and she answered me just as was usual in her sleep-waking condition.

It has been said that we hear of imagination keeping persons awake, but never of its setting them to sleep. Here, however, was an instance of it. Nay, we read that persons have gone into the sleep of death by imagination.

"Some have been wounded with conceit,
And died of mere opinion straight!"*

In Dr. Z. Grey's notes to these lines, the *Athenian Oracle* is quoted for an account of a malefactor who was told he was condemned to be bled to death. They

"Accordingly blindfolded him, tied up his arm: then one of them thrust a lancet into his arm, but purposely missed the vein: however, they soon began to describe the poor man's gradual loss of blood, and of course a gradual faintness occasioned thereby; and just before the supposed minute of his death, the surgeons said unanimously, Now he dies. The malefactor thought all this true, and died by mere conceit, though he had not lost above twenty drops of blood."

Of Britton, the small-coal man, who, though a good man, was called by some enemies an *Atheist*, by others a *Presbyterian*, and by others a *Jesuit*, so easy is it for Pharisees to give a bad name to those they hate, we read that

"One Honeyman, a ventriloquist, was introduced into his com-

* *Hudibras*, p. ii., b. i., 201-2.

pany by a Justice Robe, who played at the concerts: this man, making his voice appear to come from a distance, announced to Britton his approaching dissolution, and bade him prepare himself by repeating the Lord's Prayer on his knees. The poor man did so, and such an effect had the affair altogether upon his imagination, that he died in a few days,—a victim to the heartlessness which so commonly characterizes the practical joker.*

To ascribe all mesmeric effects to imagination would be as absurd as to ascribe all deaths to imagination: or, because sometimes when a bread pill is given to a patient, and he is told it is opium or calomel, and sleep or cathartic effect results from his imagination, to deny the respective powers of opium or calomel, and ascribe their daily effects to imagination. Once when visiting a dangerous case late in the evening at the North London Hospital, I observed Elizabeth Okey fast asleep, and made a few passes at a short distance from her: her head rolled on the pillow, in the deeper sleep of mesmerism, and she presently passed into her mesmeric delirious active sleep-waking and chattered away to me. Mr. Townshend mentions that Egide Aertz, the Belgian flute-player, who so certainly saw with his eyes fully covered, one evening returning from a party fell asleep in the carriage.

"I made," says Mr. Townshend, "the mesmeric passes over him without contact and in silence. After about the usual time for mesmerising him when awake, he began to stir and testify uneasiness. Soon after he spoke and upbraided me for taking him at a disadvantage, and for changing his natural sleep into the mesmeric. There was as marked a change in his condition as if he had shaken off slumber."†

In *The Zoist*, vol. ii., p. 199, I have already recorded Miss Rosina Barber's falling asleep the first time I mesmerised her, though for the first fortnight of my daily mesmerising her she despised and defied mesmerism, and resolved I should never put her to sleep. The power of imagination is great in health and disease, and still greater in the mesmeric state;‡ but endless phenomena occur in which imagination can have no more place than in the operation of the endless causes and remedies of disease.

For a long while any one could mesmerise her to sleep; and any body wake her, whoever might have sent her to sleep, by a few transverse passes at a short distance from her or with contact on her eyebrows; though others could not send her to sleep or wake her with so small a number of passes as I did. When I left town in September for

* *Penny Cyclop.*, Feb. 1841, p. 71. † *Facts in Mesmerism*, 2nd edit., p. 86.

‡ *Zoist*, vol. ii., p. 197-9.

two months, I advised her in her waking state, in conformity with instructions given me by her in her sleep-waking, to allow some one to mesmerise her twice a week. This was done; but, from the time her betrothed mesmerised her, neither father nor mother, nor any one but him and me, could produce any effect upon her. Even I never could affect her afterwards till I had made about twenty passes. From this time also, no one could awake her at home but himself after he had sent her to sleep: whether I could awake her there was no opportunity of trying; and whether he or any one else could wake her after I had sent her to sleep, was not tried.

She was in general readily awakened by rubbing the thumbs outwards upon her eye-brows; after a time a single rub awoke her fully from the most perfect sleep-waking. Sometimes it was necessary also to blow in her face, and sometimes there was some difficulty; but I had then only to allow her to sleep longer and then try again, when the means presently succeeded. But if I tried too soon, though she might wake, she relapsed again into sleep in a few seconds.

This is the proper course to adopt when the demesmerising measures fail,—to allow the sleep to expend itself somewhat before you try again; for success is certain sooner or later, and at last indeed the patient is sure to wake spontaneously.

It was charming to see her instantaneously open her eyes and smile at you, fully awake, on once brushing along her eye-brows, while she was lying back in her chair talking to you with them shut and at her ease without any of the lady-like reserve which characterizes her natural state, and in a moment ignorant of all that had passed in her mesmeric state. Like most other sleep-wakers, she knew in her mesmeric state the whole that had passed in her waking state, with which therefore it was continuous; but in her waking state remembered, and up to this moment remembers, nothing that ever occurred in her sleep-waking state.

After a time, the readiest way of waking her was to breathe on her temples, as she herself pointed out.

Most persons can be mesmerised and awakened by others no less than by their ordinary mesmeriser. Nearly all my patients have been affected by others as well as by myself: but in the far greater number of instances the process has required to be continued longer by others before sleep began. I conceive that much depends upon the patient's feelings. If a great dislike to the process by all other persons, or by a particular person, exists, all others, or the particular person, may find success difficult or impossible, with the patient's knowledge of the attempt. The patient may endeavour to overcome this dislike, and actually wish to be mesmerised by another while still unconsciously possessed with a reluctance,

and success still be prevented. Even when this reluctance does not prevent success, it may occasion the mesmerism to be less beneficial than usual or to produce discomfort and perhaps great irritation.

I have known this reluctance completely removed, and then others succeed who had previously failed; and in the present instance success at length ceased to others, probably from a reluctance being generated which had not before existed. When her betrothed had mesmerised her at home, I presume that the pleasure caused the process by all others than myself, to whom she looked for her cure, to be more or less a cold contrast. When susceptibility exists, I have generally been able to refer the exclusive or superior power of one person to produce the effect to a disinclination, conscious or unconscious, of the patient to be mesmerised by another. The susceptibility of the party and the power of his feelings may be in various relative proportions; so that a great susceptibility may prevent a great reluctance from hindering the effect, and a small susceptibility cause a slight reluctance to prevent it. Sometimes insensibility or severe attacks of convulsions have ensued upon a new mesmeriser operating: or upon another person touching the patient, or attempting to make passes, or otherwise interfere, in the mesmeric state. I suspect that all this is in general ascribable to the feelings: the person being annoyed in the mesmeric state at finding himself with another than his habitual mesmeriser. He may have willingly consented to be mesmerised by the stranger, but felt annoyed in the mesmeric state: for in it many feelings are often more acute than in the natural state, and the power of restraining them much lessened. I have heard of such results in M. Dupotet's patient Sophy, an excellent girl at Tottenham, cured by mesmerism of severe fits, when she once mesmerised herself, which her great susceptibility rendered possible. I imagine the mischief arose from her finding herself alone on passing into the sleep-waking state.

There may be an occult unsuitableness of one person to mesmerise another. It has sometimes happened that a particular person has always failed, and another has succeeded, perhaps the first time, and the first has succeeded ever afterwards. The stronger and healthier a person, the greater, other things being equal, is his mesmeric power. The Okeys were very mesmerisable by persons in general; and by all persons directly, and indirectly through the intervention of some inanimate bodies. This rendered experiments upon the connection of health and size with mesmeric power very satisfactory.

"By means of chargeable metals, I devised a mode of showing very accurately the influence of health upon the mesmerising power. I took one of the sisters into a female ward in which she had never been, and respecting the inmates of which she and I were perfectly ignorant. Every ticket with the name of the disease on the head of the bed was removed: every patient had the clothes drawn completely over her. A sovereign, which had lain long untouched, and had therefore no mesmeric charge, was taken up by her, and we proceeded to the ward. She put the sovereign under the bed-clothes into the hand of each patient in succession, and at the same number of moments by my stop-watch took it out again and kept it in her hand. I noted the period in which the effect began, the length of time it lasted, and the amount of it,—whether it caused spasm in the hand only; of the hand and arm; or spasm and stupefaction. So we went round the ward, and in one bed, at the request of a certain student, I repeated the experiment. As soon as each experiment was finished, the bed-clothes were turned down and the ticket examined. The effects were in every instance precisely proportionate to the strength of the patient in whose hand the sovereign had been placed. Those in consumption or worn down with paralysis produced little or no effect: those who had complaints not impairing the health and strength produced full effect: and all the intermediate degrees were exquisitely proportionate to the condition of the patient. One patient had produced a great effect, who, the student said, was continually bled and kept constantly on low diet. But I found she had not been bled for some weeks, had been for some time on full diet, was taking bark, looked in capital condition, and had only some cutaneous disease not interfering with her strength. Of the two experiments made at one bed, the first had produced a full effect proportionate to the strength of the patient. The second experiment produced only a moderate effect: the clothes were then turned down, and it proved that a nurse said to be in good health, and to do all the work of the ward, had been laid in it. The woman, however, looked very sickly, and I found that she had just lain in, and had come back to her place very weak, and long before she was competent. The experiment was triumphant, and an apology was the next day made to me by the student who had so misrepresented to me the state of those two patients, and at whose request I had willingly made the experiments in this his wise uncle's ward, because the results in the case of both sisters, perfectly accordant in every instance up to that time with the strength of each patient, though modified like all results in their form in each sister, had been made in my own ward, where they and I knew every patient.

"Another beautiful set of experiments was made with brutes. If their hand was brought in contact with a brute, the rapidity and intensity of the effect was always proportionate to the size of the animal. If their fingers were placed under the wing of a perroquet, the effect was much inferior to what it was if they were placed under the wings of a cockatoo. If placed on the nose of a small deer, the effect was inferior to what it was if placed upon a lama or a large

deer:—a mere rigidity and contraction of the hand in the first instance, stupefaction and at last perfect insensibility and relaxation in the latter. Contact of the ends of the fingers with the dry rough trunk of the elephant had no effect upon the elder; but, the instant she touched the soft moist mucous membrane of the trunk of this immense beast, she dropt senseless and snored loudly, and did not become sensible for ten minutes.”—*Human Physiology*, pp. 1175-6.

I am inclined to believe that, besides the difference of health, strength, activity, and bulk, very little difference of mesmeric power exists among us: and that the great difference of effects is referrible to the person mesmerised. When an individual is susceptible of the influence of any one, and exhibits certain phenomena, however high, a person, though he never met with such phenomena in his own patients, however numerous, will find them display themselves on his inducing the mesmeric state in that individual. Still there appears to be a difference in the character of the mesmeric influence of different persons: for some patients experience comfort from one mesmeriser, and discomfort, head-ache, &c., from another.

She exhibited in the sleep-waking no attachment towards her mesmeriser; and was contented to be left alone, and allowed others to talk to her and even take her hand.

The attachment of the patient to the mesmeriser is one not of invariable but occasional occurrence, like every other phenomenon which presents itself in the mesmeric condition. It has various degrees—from a mere satisfaction with the company and proximity of the mesmeriser, to such intensity of affection that he will not allow him to move an inch away, perhaps not to withdraw from actual contact, not to speak to others, perhaps not to speak of others; and at the same time the proximity of others may be distressing and the contact of others absolutely maddening. I have a patient who is greatly pleased if I remain with her, and often asks me to sit by her; or complains that I have not gone to her or spoken to her for some time, and begs me at any rate to shake hands with her; but she can be left alone all the time of her sleep-waking, remaining perfectly still in her chair, though it will last for several, sometimes eight or nine, hours, if not cut short mesmerically. She talks freely to others, and allows them to take her hand. She follows any one who makes tractive or beckoning movements to her, but if the mesmeriser does so at the same time she follows him in preference. The servant of Captain Valiant, whose case I have mentioned in my pamphlet on Surgical Operations

without Pain, and in my letter appended to Dr. Engledue's pamphlet on Materialism, was distressed at the proximity or contact of others, and not contented,—unless the mesmeriser, whoever it happened to be, was in contact; yet to touch her shoe with the point of his boot completely satisfied her. I have one who, though always in a silent sleep without speaking, becomes uncomfortable and wakes if I cease to hold his hand; and will not bear the touch of a stranger, nor the contact of metals previously touched by another; and, though he often grasps my hand, he lets it go if I converse with or touch others: nay, each half of his brain experiences affection distinctly; for he often grasps one of my hands with one of his while the other continues perfectly indifferent. When both halves of his brain are experiencing affection, his right half has an affection for only my right half and his left for my left, as shewn by his grasping my right with his right and taking no notice of it with his left, and my left with his left, but taking no notice of it with his right; nay, by his withdrawing his right angrily from my left if I touch it with my left, and his left from my right if I touch it with my right; and, what is more wonderful, his right hand will not endure the contact of gold first held in my left hand or his left hand, nor his left endure the contact of gold first held in my right hand or his right hand. If, while his hands are grasping each of my corresponding hands, another person touches me any where, or if I bring my two hands in contact at the smallest point, the end of a finger for example, he lets go my hands with angry indifference. All this I may remark happens equally when such care is taken as to render his seeing or hearing by any of the five ordinary senses what is done absolutely impossible. No. V., p. 53; No. VI., p. 215, 216.

I had one patient whose attachment in the mesmeric state was so violent and so exclusive, that she always insisted on holding my hand; was displeased, when even apparently in a very deep sleep, if I spoke to others; appeared to hear nothing said by others, though what was said might be calculated to render her unable to restrain herself from showing that she heard it; appeared not to hear any noise, however loud, sudden, or disagreeable, made by others, unless she mistook it for a noise made by me; would allow nobody but myself to be at a short distance from her, nor more than two, sometimes not more than one, besides myself, to be in the room; nor allow any other animal, even a bird, to be near her; nor allow me to *mention* any other person, nor even a living brute. She was angry if I mentioned her father or sister, both

whom she dearly loved when awake; if I mentioned a dog, bird, fish, a fly, or even the mites of cheese, as alive: but if I spoke of birds or fish as dishes, and therefore no longer alive, she experienced no annoyance. Jealousy could not be carried to a higher pitch. The usual happiness of the mesmeric state frequently creates a disinclination to be awakened; but, when this affection to the mesmeriser occurs, the disinclination is much heightened, and the patient often entreats you not to wake him. It is usual for the touch and proximity of the mesmeriser to give a pleasant sensation of warmth, and of the person repelled to create a wretched feeling of coldness. Even sensible warmth and coldness are respectively induced in the patient. The youth whose two halves are in such opposite states, feels his half nearest me more warm for some time after waking, and the remote half cold; and, when he has once or twice accidentally not awakened soon after my leaving him, he has at length awakened shivering, and remained cold for hours.

If there is any dislike to an individual in the waking state when the mesmeric attachment to the mesmeriser occurs, he is far more repulsive than others in the mesmeric state, and gives a far greater sensation of coldness. But the dearest friends of the waking state become repulsive. An amusing circumstance lately occurred. The patient whose remarkable case I related in No. V., p. 42, has since married, and after a few weeks was greatly indisposed and not relieved by the ordinary means. Her medical attendant begged me to see her, and consult on the propriety of mesmerism. I held my fingers towards her eyes, and for an instant only, and instantly, as by magic, though she had not been mesmerised for the greater part of a year, her eye-lids were fixed, sleep and rigidity began and, without my doing any more, pervaded her, and in a few minutes her whole frame was rigid and buried in deep sleep. I advised that her widowed sister should thus mesmerise her daily. This was done, though the pointing required to be continued a short time by the sister to produce effect. This patient always was attached to her mesmeriser and withdrew from others; but was contented to be left alone. Her sister left her; and soon her husband went to bed. She moved from him, and, on his toe happening to touch her foot, she instantly moved from him still more, so that he could not help feeling hurt; her sister ran up stairs, and, between her repulsion from her husband and her attraction towards her sister, she moved nearly over the side of the bed upon the floor before her sister could awake her. On her being awakened, the attraction

to the sister and repulsion from her husband were at an end, and he was happy again. And this is a fine illustration of what I have invariably observed, without a single exception, in all my mesmeric experience, from the time of the Okeys in 1837 to this very day,—that the mesmeric state has, even if characterized by affection, and the most intense affection too, apparently nothing sexual in it; but is of the purest kind, simple friendship, and indeed exactly like the love of a young child to its mother,—for it seems characterized by a feeling of safety when with the mesmeriser and of fear of others. Those who think they have seen anything else, must have seen with the eyes of a prurient impure imagination, unless the unjustifiable experiment of mesmerising *Amative-ness* has been made. When this excitement of attachment is strong, it may remain till the patient is quite awake; and recur after waking, if he falls back into the sleep-waking. The young lady whose exclusiveness extended even to the brute creation was often awakened with great difficulty, and remained long lost between sleeping and waking. In this state she would run about the room after me, and if I left it force open the door. On one or two occasions I thought I had fully awakened her, but a degree of heaviness returned, and she felt drawn, and ran to the side of the house,—a corner house, corresponding with the street in which she thought I was; and has gone to the window inclined to throw herself out after me: but the remains of sleep soon went off, and the feeling then completely subsided. Another young lady with strong attachment, who for a time always went to sleep again twice in a minute after I had awakened her, and had to be awakened a second and a third time, at length fell into the habit of falling asleep again but once. When with her one evening, I was sent for hastily to an old lady in a fit of apoplexy. I awoke her, let her fall asleep again, and awoke her the second time and left her I presumed in safety, because for weeks she had fallen asleep again but once, and especially as she told me she was quite awake. However, that evening she chanced to fall asleep a second time as soon as I had left the house, and with her sleep came back the attachment. Finding me not with her, she became agitated fearfully, and would have rolled on the floor in her attempts to go after me, for in sleep she could not stand at that period, but for the care of her maid and others. Their proximity and contact, however, though preventing mechanical injury, excited her so violently that on my return I found her in a sad state of agitation and insensibility. That the attachment is purely mesmeric, I shewed above in

Nos. V. and VI. No one but myself had ever mesmerised my patient Rosina Barber during nearly three years, when Mr. Atkinson, a gentleman whom she did not know, sent her to sleep, and she smiled whenever he touched her hand, and frowned when I did. After she had awakened I sent her to sleep, and she then smiled whenever I touched her hand. I also shewed at No. V., p. 60, and No. VI., p. 216, that the attachment may last in some degree even when another person mesmerises; for when I had sent Rosina to sleep she allowed Mr. Atkinson, who had just before mesmerised her, to touch her hand and did not frown, but smiled, though she did not grasp his hand and the smile was faint.* It will be remembered that Rosina was always in a dream, and never recognised me; but always mistook me for some one she liked in her waking state, and recognized nobody whatever, invariably fancying persons to be others than they were. When the Rev. Mr. Moffatt, whom she had not known but by reputation, mesmerised my patient Miss Critchly, she moved towards him and sat all but touching him; but, on my entering the room and sitting on the other side of her, she removed in my direction, and sat quietly half-way between us both. Like all the phenomena of mesmerism, they are liable in every case to changes of degree and form. The patient whose intense and exclusive attachment to her mesmeriser is mentioned at p. 53, will now allow me to talk of any one to her, and to talk to others in her presence. The other who was so agitated on relapsing back into sleep and not finding me near her, will now allow various persons to be at her bed-side and will talk to them.

It is not unusual for some occurrences of the mesmeric state to continue for a time after it is over. The eyes frequently remain closed; and, if the jaws close in the mesmeric state, as they often do, and did in this patient, though they were readily opened, they may remain closed after waking. I have patients in whom if I stiffen a part,—an arm or leg, or indeed the whole body, in the mesmeric state,—and leave it in this condition, the stiffness remains when the patient is awake, and requires local demesmerisation. The present patient often on awaking could not open her eyes; often, not her jaw; and it was amusing in the latter circumstance to see her awake and putting her fingers to her mouth, shaking her head in silence and smiling. Sometimes eyes and jaws remained closed at the same time. The eyes were always easily opened by breathing slowly upon them, laying

* The words, "*the first time*," are accidentally omitted in this account. it should be thus,—June 23, the first time for nearly three years.

the points of the fingers on them, or making outward passes with contact upon them with the ends of the fingers, or pointing at them with the end of a finger, or applying something cold to them. The occurrence was very common with the Okeys, and a successful mode was to hold a pointed metallic substance towards them, especially of iron or brass. I generally used the points of two pairs of brass snuffers. Generally relaxation is not instantaneously complete, but every little relaxation is followed by a relapse of contraction, so that the eyes wink more or less before the lids are finally relaxed. The jaws were often in the present instance rather troublesome to relax; but slow breathing, the steady imposition of the ends of the fingers, or passes with contact, at the angle of the jaw, and when other things failed the application of a cold body, usually succeeded. At one time there was so much trouble in opening the jaw, that I consulted her in her sleep-waking upon it, and she desired me to breathe behind her ears, and this at once succeeded. But after a time its efficiency was less rapid, and sometimes very slow, though it never failed. I frequently relaxed the muscles of one side of the jaw, before I relaxed those of the other; just as often happens in the case of the eyes. See No. V., pp. 72-73.

Whatever local effects remain when the general mesmeric state is over, or whatever unpleasant circumstance has been induced in the mesmeric state by mismanagement, I have always known it ultimately cease. I am acquainted with an instance of the eyes remaining often closed for many hours, even till the next day; and once of one remaining closed for above a week, but it opened at last. I have known persons violently excited and delirious, after over-excitement in the mesmeric sleep-waking, annoyance in it, or great activity in it with too frequent repetition of the state; or rendered vacant and lost, with great depression of spirits and feebleness of body, especially after the excessive application of mesmerised metals or water. But they have all sooner or later perfectly recovered, though, till the state had considerably declined, they were perfectly insusceptible of mesmeric influence, and not percipient of the mesmeriser's presence, or perhaps repelling him and every one else. But all has at length come right. In the extreme debility which sometimes occurs, it may be advisable to give wine, cold water, and allow the free access of air. In the case of mere over-excitement the patient must be treated with all kindness, and be allowed to recover spontaneously; a trial being made from time to time whether he is susceptible of mesmeric influence

or not. When he is, the mesmeric production of deep sleep, and retention of him in it by assiduous mesmerising, with passes, slow breathing on the face or breast, or contact of the hand with the forehead, or some other part, are the best modes. The deeper and longer the sleep, the better is the recovery.

When a local effect in mesmerisation, such as closure of the eyes or jaws, cannot be readily surmounted, the same plan is then good;—to send the patient to sleep again and awake him afresh, and the local effect sometimes does not recur. However, such is sometimes the disposition to over-mesmeric effect in particular parts, that the same result may continue at every waking. A good plan is, to ask the patient in the sleep-waking what you shall do to obviate the inconvenience; and he frequently tells you of a plan which is all but sure to prove successful, though you sometimes have to entreat him again and again, and even insist before he will tell you. I knew a young lady whose eyes often remained obstinately closed after waking, even for the greater part of twenty-four hours, and all means failed. She at length told her mesmeriser that if, instead of breathing on her bare eyelids, he were to lay writing-paper upon them, and then breathe upon it, he would succeed. He did so, and they instantly opened. Success, however, after a time was not so ready. This circumstance is very curious,—that means which perfectly succeed at first, fail at length to effect what you want in mesmeric cases, even though first indicated to you by the patient. They may indeed completely wear out: and we have to try other plans in succession. This, like the mass of phenomena which I have witnessed in the mesmeric cases which have come under my observation during the last seven years, was very striking in the Okey's. I used first to send them to sleep: on their opening their eyes, and becoming active again, they were in a wild, merry, and mad state, most waggish, and full of ungovernable fun, caring for nobody. * To bring them out of this, or any other form of delirium, we had to send them to sleep again, and from this second sleep, though each sleep might not last for more than a few seconds, they usually awoke in their natural state. But sometimes they awoke up into the delirious state again, and the only plan to awake them into their natural state was to keep them asleep, sometimes several minutes, and sometimes even much longer. This might be no easy matter: and I was compelled to inquire of them what plan must be adopted. They would direct me to place my hands upon certain parts of their head in a certain manner: or my hands and those of another at

* See an account of this in my *Physiology*, p. 628, &c., 1165, &c.

the same time. Their direction always succeeded,—deep sleep was produced, and they awoke in their natural state: but at length each plan invariably wore out, and I was in a difficulty till they devised another. I have been struck with the same thing in all diseases of the nervous system:—many patients will receive the greatest benefit at first from every rational medicine or other measure, nay, from many trifling measures, you adopt, and each measure in succession, after a time, lose its effect.

She was perfectly insensible to mechanical injury throughout her body, except the face, and even in it, for the breadth of half an inch of its circumference, where it joins the ears and hairy part of the head; so that any surgical operation could have been performed upon her, even while conversing most rationally with us, and, except upon the face, not been noticed by her: and a seton was introduced into the back of her neck, and I on two subsequent occasions used great violence to the wound in order to make it discharge, without giving her the least sensation; as I described at length in No. V., pp. 108, 9, which account I must request the reader to peruse, as it contains several interesting particulars. Yet, as I have noticed in so many cases of insensibility to mechanical injury, she was highly sensible of temperature, and cold things applied any where annoyed her greatly.

The same may happen in common palsy: but scarcely any medical men are aware of the fact; and many who are in handsome practice, and looked up to as oracles by their patients, scout the idea of a patient not feeling a prick or cut and yet feeling cold or heat. They have never thought of the matter, and therefore never made the easy trial whether it is ever the fact in cases of palsy of touch. I refer the reader to what I have said on this point in No. VI., pp. 209, 10; a patient may thus not feel the wounds of an operation, and yet be affected by the coldness of the metal instruments if they are not warmed. Her sensibility to temperature must have been at least unimpaired in her spontaneous somnambulism, because she woke when she walked on the painted sides of the stairs without her shoes, as mentioned at p. 40.

The insensibility to pain from mechanical causes extended inwards, as it does in some cases of spontaneous loss of the sense of touch (*anaesthesia*), and I have mentioned this in my pamphlet on *Surgical Operations without pain in the Mesmeric State*, p. 29, &c.; for, on waking with her jaw locked, though this gave her no pain, she always suffered great pain while it was relaxing under my demesmerisation: and I therefore was begged by her, in her sleep-waking, to relax it before waking her if ever it became locked. This I of course did, and she then suffered no pain from the process. As well as sensibility

of temperature, she had the sense of weight or pressure: for the least pushing against her hand was felt by her: and very light substances placed upon her hand she complained of as a weight, and could not raise her hand while one was upon it.

I have noticed this in other instances of mesmeric loss of feeling, so that no pinch, prick, or cut was felt, but the least pressure with the end of a finger was noticed; and certain physiologists have considered the sense of weight to be distinct, just as others have that of temperature, as I have recorded in my *Physiology*, pp. 525, 6, 7. The explanation of these and so many other diversities of mesmeric phenomena in different persons, is the great principle upon which Gall's discoveries were established,—that different nervous functions are performed by different portions of the nervous system.

Mesmerised gold, wiped or not wiped, after being held in the hand of myself or any other person, and placed upon her hand or face, gave her a strong feeling of burning, as it does to so many mesmerised persons. The sensation being one of temperature was felt by the parts which had no feeling of cutting, &c., &c., as well as by those which had perfect sensibility. Mesmerised water had no effect whatever upon her surface.

Though her jaws often firmly closed in her sleep, and they and her eyes frequently remained so after waking, I could not artificially stiffen any other part of her than her left arm, till I at length mesmerised the alleged organs of muscular strength in the head, as I shall soon mention,—a means by which many can be stiffened in any part and throughout their frame at pleasure. When stiffened, her arms could of course be relaxed by contact, breathing, or transverse passes. The left side I heard had not been so much convulsed in her fits as her right.

I have not remarked in my patients that the more mesmerisable side was that most affected in their convulsions.

I never was able to draw any part by tractive movements.

These facts harmonize with that of her always lying motionless, and her limbs dropping if she were raised.

Many patients are flaccid in their mesmeric sleep-waking (No. V., p. 63), while a very few are rigid (pp. 42, 74), and some can be made rigid artificially (pp. 64, 67). Many are much stronger in their sleep-waking; some say they have a great desire to be quiet, and perhaps feel their limbs heavy and powerless whether they actually go to sleep or not (No. III.). But a strong emotion may give full muscular action, when there is this inertness and apparent powerlessness.

For, one night, while, having been mesmerised by her father, she was sitting in silence at home, some relatives expressed their total

unbelief in the humbug, and, as she disdains to argue with such blockheads when awake, so her impatience in her sleep rose to such a height that, though she had never stood in her mesmeric state, she at length suddenly dashed out of the room and ran up stairs to her bedroom. This she told me in her mesmeric state. Her uncle, not wiser than many medical men, had said he would not believe a person could hold a conversation in sleep; and, when he found she spoke, he would not believe she was asleep.

Instinctive, as it were involuntary, effort, often effects what mere reflecting volition, however strong, cannot: and indeed an attempt at volition often prevents the effect which mere emotion would produce. I have a patient whose arms are so rigid in her sleep-waking that she cannot move them in the least by the strongest will; yet make her violent by touching over Destructiveness, and she strikes out with them: make her religious by touching over Veneration, and she meekly raises them together in the attitude of prayer (No. V., p. 61).

She was always much stronger after being mesmerised, as is common (No. V. 60—62), and she was always stronger the more I made her talk in her sleep-waking: so that, after having learnt that she talked, she could always tell on waking by the degree of strength she felt whether I had made her talk much or not. "A great perturbation in nature," as Shakspeare felt, "to receive at once the benefit of sleep and the effects of watching:" but most of the phenomena of mesmerism, though true and all possible to occur without mesmerism, seem equally great perturbations in nature.

I cannot abstain from quoting Shakspeare's few words, which almost place a somnambulist before our eyes. *Macbeth*, Act V., Scene I. "I have seen her rise from her bed, throw her night-gown upon her, unlock her closet, take forth paper, write upon it, read it, afterwards seal it, and again return to bed; yet all this while in a *fast sleep*," Shakspeare makes the doctor an example to the profession—a rational man, for he admits the evidence of his senses—an honest man, for he says, "This disease is beyond my practice."

Many patients have told me in their sleep that, although quiet might seem better for them than talking, it really was not, though I believe that in some it is. The rigid patients mentioned in No. V., were not the weaker for being kept in invariable rigidity and strong muscular exertion for hours—but refreshed (pp. 61—76); nor the young lady mentioned in No. VI.,—though I often kept their muscles above an hour in the most forcible action, they actually were greatly refreshed and strengthened by what had passed.

At first merely mesmeric sleep was produced in her: but after three weeks she began gently to answer questions in this state, and at length talked on as loudly and as fast as when awake; still, how-

ever, remaining in her chair with her eyes shut; and rarely speaking unless spoken to.

Sleep-waking, a word translated from the Latin expression *somno-vigilium*, used by some continental writers, accurately describes the condition, for it is a mixture of sleeping and waking—of “the effect of watching and the benefit of sleep.” This patient’s eyes were always closed. Some patients open them occasionally for an instant or two, and see with them: some have them slightly and some staringly open, seeing little or nothing: though the eyes may keep open, “their sense is shut:” others may keep them open as in the natural state, but this I have noticed only when the state was rather a new waking state than a sleep-waking state,—the waking portion preponderating and the only character of sleep being that certain cerebral faculties shewed an impaired activity or none. On the other hand, there is sometimes no waking manifestation, and the state appears all sleep of the deepest kind.* But even here there is frequently, I believe, a degree of waking. For often, when patients have seemed in the deepest coma, they have after coming into the active form of sleep-waking, or on waking sooner or later, shewn that what had been said in their hearing had impressed their brain. They have acted or spoken in a manner evidently resulting from a knowledge of what was said by others when they were believed to be unconscious: and, yet I am certain that they have not been aware, in the more active or in the waking state, of the things having been said in their deepest state. Their words and actions have been, without concealment or reserve, in conformity with what had been said before them—no disguise was attempted: yet they have never betrayed for a moment an indication that they were conscious of having learned anything from others. The impression and knowledge are thus from an unconscious source. No. V., p. 70; VI., p. 211. The same will of course happen in a similar state independent of mesmeric agency. I have at this moment a mesmeric patient who, long before I treated her, had, besides violent convulsive attacks, fits of apparently perfect coma,—neither moving nor giving any sign of consciousness. Yet on coming out of this into an active state, still however, not her natural state, but a sleep-waking condition, she would detail most minutely everything that had been said in her presence. Nay, in the depth of her coma, she would manifest her consciousness by recognizing the voice of one particular person—her kind physician; just as in the depth of mesmeric sleep, but when the patient talks and

* See my *Surgical Operations without Pain in the Mesmeric State*, p. 35

is active, no voice or noise but that of the mesmeriser may be heard, or is *consciously* heard; and I believe the patient can shut himself out completely, or abstract himself, so as *consciously*, in all truth, to notice nothing: and yet, though really aware of nothing, that the impression may be made upon the brain, and manifest itself at some distant time. Hence *the propriety of saying nothing in the presence of a patient in the deepest mesmeric sleep, that he ought not to hear.* If you mention what experiments you propose making, what phenomena you expect, &c., the patient may appear to know nothing of it at the time, and even afterwards really know nothing consciously of it, and yet many phenomena result which create a suspicion, perhaps a proof, that his brain must be at work in consequence of being unconsciously impressed with what was said. I have known great distress on waking to the natural state after conversation which had been careless upon the presumption that nothing was heard; the patient not knowing why he was distressed, though perhaps guessing it must be through something that had happened in the mesmeric state, just as we often wake in unhappiness or agitation, probably from a dream, but of which we can remember nothing. Sometimes I have known the occurrences of the sleep-waking state fully dreamt of in the natural sleep of the next or subsequent night: so that the whole of a conversation became known to the patient, though he only suspected that his dream referred to an actual conversation which had passed in the mesmeric state. It is not very uncommon for patients to dream in their sleep-waking state (so strange are all these matters), and then to remember their dream on waking to their natural state, though they remember nothing else of their past sleep-waking.

While touching on these relations of different states to each other, I will relate a curious circumstance which occurred in one of her fits of somnambulism. At a period of the darkest nights, no light as usual burning in the room, the chamber once appeared to her, while dressing in her somnambulism, as light as at noon-day; the minutest object on the floor being visible to her. The phenomenon never occurred again, and nothing else occurred at the same time. This she mentioned to me one day in her mesmeric sleep-waking: but knew nothing of it in her waking state. Wishing afterwards to learn more of it, I began asking her respecting it another day when she was awake, forgetting that she had mentioned it in her mesmeric sleep-waking. She looked astonished, and had not the faintest idea of the matter. Thus the state of spontaneous sleep-waking had a relation to that of the artificial in her. This is not the only case of the kind

which has happened to patients of my own. Fits of extraordinarily clear vision and light have happened to another patient, a youth whom I am mesmerising for epilepsy, and many particulars of whom, both before and after mesmeric treatment was begun, I have given in former numbers. No. V., pp. 52, 53; No. VI., pp. 210, 211—215, 216. He informs me that he has occasionally in his waking state, immediately before an epileptic fit, for half a minute, seen minute and distant objects with unusual brightness and clearness, and all the room has seemed illuminated, so that he discovered the minutest object, even better than if he had put on the spectacles which he occasionally uses to aid his sight.*

When she first became active in her mesmeric sleep,—became a talking sleep-waker, she was in the very condition in which my patient Rosina, as described in No. V., pp. 219—221, invariably was to the last and is now whenever she is mesmerised.—Perfectly rational, but in a dream, never recognizing the person who spoke to her, nor knowing the place or time, fancying some past or future scene elsewhere, and maintaining she was not asleep, that her eyes were open, though they were invariably quite closed and incapable of being opened by her, and denying everything true of herself at the moment that did not harmonize with her dreaming fancy. She usually mistook me for one of her brothers, at one time always for this brother. Having no attraction to me or repulsion to others, she heard every body and allowed every body to touch her; but, whoever spoke to or touched her, she often fancied him to be the same person she had the moment before fancied me to be,—the course of the dreamy state continuing, and she being so absorbed in the idea of her brother that she did not distinguish the voice or touch of others from my own previously perceived.

On the 13th of July I allowed her to sleep three hours and a half, and after it her jaw remained locked in spite of breathing and all demesmerising means with the hand to the jaw and below the ears, but instantly relaxed on my applying the head of the cold poker to it at the angle of the jaw. The following day I pulled her up from her easy chair against her will to see if she could stand;

* Dr. Brachet relates that, when he was *interne* at the Bicêtre, in 1841, the *infirmier* of the surgical ward one day astonished him by the extent which his vision had acquired since the day before. The man could distinguish the most minute objects at an enormous distance. Five hours afterwards he felt a slight head-ache, and in a few hours more was seized with a thundering apoplexy (*une apoplexie foudroyante*), and died the next night. A fresh coagulum was found in the right optic thalamus. The inflammation which had preceded this effusion had irritated, by its proximity, a part of the brain concerned in vision.—*Recherches Expérimentales*. Paris, 1830.

and, though unable to stand, her legs bending under her, she soon did so on Mr. Atkinson pressing with the points of his fingers against the lowest part of the occiput, and as long as he did this she stood and even dragged a walk with a little support. I then set her down; and she passed into the deeper stage of sleep-waking, knowing that she was asleep, who every body was, and the place and time, and perfectly rational; but, like others in this state, so perfectly at her ease as to form a marked contrast with herself in her ordinary state.* From that day her sleep-waking was invariably of this higher description. I do not recollect her ever falling again into the inferior.

It is not uncommon for the inferior to return occasionally after the higher has taken place. In some instances those relapses are distant, in others frequent.

In this higher state, she ascribed it to the long sleep of the day before, and to my pulling her up and making her stand and walk.

The youth already alluded to, who had always been in only the inferior dreamy sleep-waking, went into the higher one day on my drawing him up by tractive passes from his seat towards me, and never relapsed into the dreamy state. A patient of a friend of mine was always in the dreamy state till, on account of some uneasiness, he placed his flat hands upon the pit of her stomach, when she instantly passed into the higher state, but remained in it no longer than his hands were there; and all this was ever afterwards invariably the case; and the rapidity and completeness of the change was most striking.

Sometimes in the higher state a little dreaminess remains, and the patient invariably calls one or more persons, even the mesmeriser, by some name not his own.

Her faculty of Time was heightened in her higher sleep-waking. On the 6th day of July I asked her how long she had been asleep, and after considering she answered quite accurately two hours and three quarters. I then awoke her and repeated the question, and

* Mr. Eliot Warburton told me that, one evening at a visit to a house in Damascus, he at the request of his host mesmerised a tall black slave, who like his master was totally ignorant of the subject. Suddenly, to his surprise and their astonishment, a shudder passed over the kneeling slave's gigantic frame, and he sunk upon the ground, budded like a black cloak that has fallen from a peg. After a time, with a fearful howl, he started to his feet, flung wide his arms, threw back his head, seized a large vase of water, and dashed it into fragments on the marble floor; he tore up the divan, smashed the lantern into a thousand bits, and rushed about the court-yard. Gradually he came to himself, looked puzzledly round at the devastation, and resumed his meek attitude, standing with his arms folded on his breast. He was quite unconscious of all that he had done, but described his sensations as having been delightful—that of perfect freedom,—of a man with all his rights—such as he had never felt before in his life. See most of the particulars in *The Cross and the Crescent*, vol. ii., pp. 320—322.

she guessed two hours. On the 7th, I asked her in her higher sleep-waking, which had lasted three hours and forty-one minutes, how long she had been asleep, and she replied three hours and three quarters, but considered and corrected herself, saying no, it wants four minutes. I awoke her and repeated the question, and her answer was two hours and a half.

After she had been long accustomed to fall into the higher state only, she once (September 21, 1843) at home when awake tried to mesmerise a cousin, and, instead of sending her to sleep, fell herself into the sleep-waking. Some one of the party had just remarked that he had heard of such a thing; but she had replied that it could not happen to her, not believing it could, and resolved to leave off if she felt even a little sleepy; but suddenly without previous warning she was gone. The sleep-waking was the dreamy, and she mistook her cousin for her brother, as she had been accustomed generally to do; but, on her brother blowing in her face, she passed into the deeper state, and recognized him and others, and knew she was asleep.

I have a patient who, if she attempts to mesmerise others in her sleep-waking, but in that only, soon becomes perfectly insensible and unimpressible by mesmerism, but goes on for a short time; and the same was the case with the Okeys. She soon drops down: they would go on mesmerising mechanically for a considerable time, with their eyes open and fixed, because their eyes were always open in their usual active mesmeric condition, but at length in general they fell powerless, and their eyes closed; though sometimes the state would go off with a sigh, and, instead of falling, they were fully sensible again, not having discontinued the mesmeric action for a moment.

She was clairvoyant in that lower degree which enables persons to foresee the course of their complaints and prescribe remedies. The Okeys and many of my patients have possessed this.*

On the 21st of July, when in the dreamy sleep-waking and not fancying me to be somebody else, she said she should have no more fits, nor walk again in her sleep, only talk, and not much; but that she should always have some head-ache.

On the 14th of August, after I found she had passed into the higher sleep-waking, I made the same inquiries which I had made of her on the 21st of July, in the lighter sleep-waking: and she again declared she should neither have any more fits nor walk in her sleep, and should talk in her sleep but very little: that mesmerism would only relieve, not cure, her head-ache; and added that I should henceforth find it more difficult than ever before to wake her. This she said in the most positive manner several times: with a positive-

* See No. III., p. 326, &c. and No. IV., p. 433 to the end, p. 457 to the end.

ness which I have never yet seen err in clairvoyants. Her manner too was abrupt and severe: as though my asking her if she were quite certain was disagreeable. I then asked her if she should ever see with her eyes shut, have internal knowledge of distant places and circumstances, past or future events, be able to tell the diseases of others, or point out remedies for them, or be affected variously by various mesmerised metals; and she answered in a short and positive manner, No! None! No! I made the same inquiry on other occasions, always with the same answer. She was truth itself: disdained all affectation. She evidently had clairvoyance as to the exact amount of clairvoyance she could possess, and clairvoyance as to the course of her disease and what was proper for it. She spontaneously added that a seton in the back of her neck for three or four months would greatly relieve her head-ache: and that a seton which some of her medical attendants had put in would have benefited her if it had been allowed to remain longer. In her waking state she dreaded a seton, having suffered so much before from one; and, when I proposed it to her, seemed taken by surprise and exceedingly sorry, but consented.

When I was going out of town in the autumn for a few weeks, she told me on the 27th of August she must be mesmerised twice a week in my absence: and, when I inquired who should mesmerise her, replied that she would find some one, but did not tell me whom. It turned out that she meant her future husband. When, on taking leave of her, Sept. 7th, in her natural state, for my journey, I told her she must be mesmerised twice a week till my return, it appeared quite unexpected instructions; and, on my asking who would do it, she replied that her mother would. I quizzingly advised her to get some one else.

One day I found, after waking her, she had a severe tooth-ache, which I took away presently by passes with contact along her jaws from the outsides,—the *angles*, to the centre. It returned in the evening; and, the next day, I spoke to her in her sleep (the higher) of extraction. But she told me I could take it away. I rejoined, "but not permanently." "Yes," she replied, "if you do not take it away in my waking state as you did yesterday, but in my present state of sleep." I therefore took it away in the mesmeric state, and it never returned.

Towards the end of the time I was longer in sending her off and much longer in waking her. In fact, everything she foretold of herself was realized to the letter.

In rather more than a month after I began to mesmerise her, I found that I could always mesmerically excite certain of the cerebral organs discovered by Gall. These were the same that I could affect in the cases recorded in No. V., pp. 72—78; No. VI., p. 222—Destructiveness, Self-esteem, Friendship, and Benevolence, and in addition generally Veneration, and sometimes Music and Wit, but only to the degree of making her think of mirth and drollery. They could be affected by contact only, and the effects were instantaneous on the touch of the finger. I have a patient in whom, like those three whose cases are recorded, the four first-mentioned organs only can be mesmerised, but, though I have done so for above a year, the effects come very slowly—sometimes not for almost a minute—working up from the faintest manifestation to the fullest, and die away very slowly on the removal of the finger, even though an antagonist organ be also mesmerised: and this slow manifestation is certainly more satisfactory to strangers than the instantaneous. But here the suddenness of effect was extraordinary, though its intensity increased. While declaring in a loud violent manner that she would hang Dr. Puzey and all his Puzeyites if she could, because my finger was on Destructiveness, or most scornfully despised them if it was over Pride, I no sooner removed it to Benevolence or Friendship than her countenance in a moment became sweetly placid and kind, her voice low and gentle, and she declared she would hang no body, hurt no body,—she would try to reclaim all people from their errors kindly: by removing the finger to Destructiveness, her asperity and violence in a moment returned. And thus the changes might be varied from Benevolence or Attachment to Destructiveness or Pride, and back again,—might be rung as rapidly as the changes of notes by striking different bells or keys.

The expression, the tone of voice, the attitude, were as exquisitely natural as the language and sentiments; yet she was ignorant of phrenology. Such acting Mr. Macready would find it difficult to teach the most apt pupil till after a course of careful drudgery: and yet this exquisite naturalness is observed in *all* patients whose cerebral organs can be mesmerically excited.

Her character completely altered according to the portion of brain excited: and we had, as in all such cases, the mechanism of man's mind, as it is called, thus laid bare.

The mesmeric excitement of the distinct cerebral organs is, to my view, the grandest phenomenon ever brought to light by man.

If an antagonist organ were not mesmerised, the effect continued for a considerable time after the removal of the finger: and it continued also in proportion to the length of time the finger had been previously applied, whether an antagonist organ were afterwards touched over or not. As she was brought up religiously, and was one

of the hearers of that excellent man Mr. Baptist Noel, the excitement of Veneration took a religious turn, and always made her raise her hands in the attitude of prayer and begin to say her prayers. The organ was not particularly large in her; and, in the patient mentioned in No. V., in whom I have never been able to excite it in the least, it is really very large, but then, though very good, she is not very religious. Veneration, however, is not always so readily excited in the present patient as the other four. In my notes I find that, while I could excite all those readily, I one day could excite it only for a very short time at all; for several days very moderately, and no longer than my finger was over the organ; and some days not at all. The expression of Veneration was sometimes not so strong as to cause the hands to be brought together extended and elevated, but to be clasped and only a little raised from her lap.

The usual extreme excitability of those four organs sometimes caused them to be excited by the contact of anything over their seat—the corner of a book, the end of a piece of sealing wax, or anything else lying on the table: and previous mesmerisation of such objects was not required. Their excitability was sometimes so extreme that the slightest brush of the surface was enough. Mechanical irritation thus brought out their activity in the mesmeric state.

Whether this would have happened if originally they had not been mesmerised with the finger, I cannot say. Certain mesmerised metals produced strong action of the muscles when applied to the hands, for example, of the Okeys. Now, if the effect had died away, it could be renewed, and, if the effect of the metal were slight, it could be heightened, by rubbing the part with any inanimate unmesmerised substance.* The excitement of the very excitable cerebral organs by the contact of inanimate substances with the surface over them is perfectly analogous: and now and then occurs in the case mentioned in No. VI., p. 227. But the inferiority of mechanical irritation to genuine mesmerism was shewn in her when the organs were not very excitable: they evidently could be far more excited by the fingers than by inanimate substances: and, if their excitability happened to be declining, the possibility of exciting them by inanimate substances would

* "Friction has no power alone, but, if a part first touched or breathed upon by another person, or touched with anything as far as I have hitherto inquired, except iron, which has the breath or perspiration or saliva of another person upon it, or with gold, silver, or nickel which has been influenced by another person's contact, though wiped, is well rubbed with an indifferant and uncharged substance, even with iron, the friction augments the effect of the previous cause; it will re-excite the effects for a long time after they have ceased; and, when they have not begun, and may be thought not likely ever to take place, will excite them. Even contact has far more effect if united with friction. Thus the point of the finger on the nose will produce an effect much sooner if it is rubbed upon the nose, instead of being held still."—*Human Physiology*, p. 1178.

lessen much faster than that of exciting them by the fingers: sometimes inanimate substances scarcely excited them at all, while the fingers succeeded well. Mere pointing with any inanimate substance over the cerebral organs never in the least affected them; nor pointing even with the fingers, however long continued, though pointing with the fingers so affected the cerebral organs of my three other patients (Nos. V. VI.): nor had gazing intently on them, nor breathing slowly, nor blowing cold over them, nor holding a cold substance near them, and willing their excitement the least effect;—facts proving that not the will, nor sympathy with the mesmeriser's state of brain, nor a knowledge of the mesmeriser's wish obtained by some occult power, excited the organs. She once told me she was conscious that pressure excited the organs, but pressure with the fingers more than with anything else. I could not excite the present patient's organs by placing the ends of her own fingers upon their seat, guided by mine.

Mr. Prideaux, in the last number of the *Edinburgh Phrenological Journal*, has considered my arguments in favour of genuine mesmeric influence, independent of will, sympathy, or suggestion, or common causes, being capable of exciting distinct cerebral organs, any of which doubtless may sometimes excite them in the mesmeric state and lead mesmeric experimenters to very wrong conclusions as to their seat and character,* to be overthrown by my contending that, when tractive movements are made with reference to a patient in the mesmeric sleep, they are discovered through some occult sense and thus involuntarily responded to by the patient. The case of mesmeric excitement of cerebral organs by pointing is, however, totally different. The patient frequently knows nothing of the seat and character of the cerebral organs, and thus cannot know by an occult sense what you are aiming at, as when he observes by an occult sense that you are making beckoning or drawing movements: and, if he were a phrenologist, I do not see how he could will himself into a real ferocious rage, out of it into the most humble and fervent piety, out of this into the haughtiest pride, out of this into the tenderest affection or benevolence, as quickly as you touch over the organs. But if this were all done through perception by an occult sense of what the mesmeriser was manipulating for, it ought to occur in those patients in whom pointing is

* See my remarks in regard to will, No. III., pp. 242, 243; No. VI., pp. 231, 232: in regard to suggestion, No. III., p. 239—241: as to sympathy, I can excite a patient to a frightful rage by the finger on Destructiveness, while I am full of fun, and make him haughty while I feel brimful of kindness and humility.

sufficient equally whether the finger be covered by a thick glove or not, and whether the fingers point to the organs with a paper-cutter, pencil-case, &c., or only by themselves. If the patients know what you are aiming at in the one instance, so must they in the other. But, whereas tractive or beckoning movements take effect if the hands are covered with thick gloves or if anything is held in the hand while it makes the movements, no effect coming only when the tractive movement is made with an inanimate substance the connection of which with the person who moves it is concealed; the cerebral organs have never been excited in my experiments when the pointing fingers were covered with gloves, or when they pointed with an inanimate substance held evidently by them over the organ. I stated in the paper to which Mr. Prideaux refers, No. VI., p. 214, that—

“A tractive movement with one finger would signify the wish of the experimenter often just as well as one with the whole hand or both hands. The result would equally ensue whether he wore gloves or not; nay, if tractive movements were made with a pencil-case, a paper-cutter, &c., she obeyed, provided care was taken to make it evident that it was moved by the experimenter. If the pencil-case, &c., was moved with a careful concealment of all motion of the hand, or an empty loose glove was employed for traction with the same care, no effect followed. It was just the same with the Okeys. The power of traction with them was intense even at a great distance. One of them has been placed with her back against a board, and I have concealed myself behind it, and put forth one hand and made tractive movements outwards near one of her hands, and her hands moved outwards: but, when afterwards I kept my hand behind the board, and made the tractive movements with a piece of wood, &c. her hand was unaffected,—there being no reason for her to believe that any one was ordering a movement from her.”

But, in regard to pointing over her cerebral organs, I said (p. 227), that “pointing over the organs with thick gloves on the fingers prevents all effect; nor does any effect come if the parts are pointed at with anything else, as a paper-cutter, the corner of a book, &c.,” nor can I excite them by breathing over them.*

* Mr. Prideaux says, (*Edin. Phren. Journal*, No. XXIX., pp. 16, 16,) that he has “on every occasion, when speculating on the probable cause of phreno-magnetic phenomena, referred to sympathy and volition conjointly.” I cannot see how sympathy or volition had any share in the facts which I mentioned in No. III., pp. 242, 243, and No. VI., pp. 232, 233. I may add that Mr. Aglionby, the Member for Cockermouth, mentioned to me last week that, knowing scarcely anything of phrenology and producing the most dramatic effects upon a country girl perfectly ignorant of it, he thought he had his finger on Coconstructiveness, and expected in vain the usual manifestation of it;

Mr. Atkinson read a paper at a meeting of the Phrenological Association, in 1843, in which he announced that a sleep-waking patient on whom he could depend had informed him of certain new facts in regard to the cerebral organs.

"That portion of the cerebellum nearest the ear gives the disposition to *muscular action*; next to which, and about half way between the ear and the occiput on the top of the cerebellum, is *muscular sense*,—a power conveying the sense of resistance and the state of the muscles; beneath which is *muscular power*,—giving force and strength; and in the centre are what may be termed the physico-functional powers—a group of organs, giving the sense of physical pain and pleasure; temperature; and having relation to the general condition of the body, and its secretions, amateness, &c. The part nearest the centre giving the sense of pain; the sense of temperature being nearer to the ear, and amateness beneath."—No. III., pp. 249, 250.

I stated to the meeting that—

"About ten days ago, when I had several patients sleeping, Mr. Atkinson came in, and without previous intimation or speaking, touched over some part of the cerebellum of one of the patients, and the arm immediately rose, became rigid, and the fingers closed, and that by simply breathing on the spot which he had touched, the arms were instantly relaxed. There could be no suggestion or sympathy in this. The patient had never manifested any other phenomenon whatever than simple mesmeric sleep, and was quite unimpressible in every other respect. Mr. Atkinson then tried another patient, and a similar result ensued, only that the arm rose, and became cataleptic, without rigidity. From that day these patients have been cataleptic. Mr. A. tried a third patient, a somnambulist, and who also exhibited some points in mesmero-phrenology, and obtained a similar result on the muscular power. In this case, there was a total insensibility to pressure, whether the pressure were on the head or the hand; but on pressing over another part of the cerebellum (*muscular sense*), she felt the pressure, on that or any other part, instantly; he removed his finger from the organ, and she was again insensible of pressure."—No. III., pp. 252, 253.

The present patient had full sensibility to mechanical injury, brought on by Mr. Atkinson touching over the seat of what he considers the organ of the Sense of Pain, and never by putting the finger anywhere else (No. V., p. 109): full sense of weight or pressure, whenever it happened to be absent in her, which was sometimes the case, by touching over what he considers the organ of Muscular Sense,—because it is

when all she would say was that she was thinking of her dinner. He looked and found his finger not on Constructiveness, the situation of which he knew, but on some other spot where lay an organ of the function of which he was ignorant: so he went to his bust to learn what organ lay there, and found it was Alimentiveness.

by this, as Dr. Wells* originally pointed out,† and not by mere feeling, that we judge of weight,—and never by putting the finger anywhere else. She never stood till the points of the fingers were placed over what he considers the organ of Muscular Strength; but touching there gave her ample muscular power to walk, exactly as was the fact in Rosina's case (No. VI., pp. 228—230).

When her jaw was rigidly closed, I could generally relax it by breathing behind the ear, or ears, for it often relaxed on the side only at which I breathed. This she had indicated to me herself.

She told me, Aug. 14, in her higher sleep, that she had been enabled to walk, because her organ of Muscular Strength had been touched over by Mr. Atkinson. On the 19th she put her finger on the exact spots of the organs of the sense of Pain and Muscular Sense and Muscular Strength, saying what they were, and adding that she should be able to tell me more next week: and the next week, Aug. 27, she informed me that I could now make any part of her rigid,—and this turned out to be the fact,—and that she felt muscular strength and had a sense of pain as soon as the alleged organs were touched over. She was so truthful and independent that I was bound to believe her every word. She said that she could not tell me how she knew what she asserted; but that she did know. She said there were distinct organs at the back of the head, on each side for common sensibility, muscular sense, and muscular strength: and she indicated the precise seat of each with her finger supported by me, as accurately as Mr. Atkinson could have done. Still I must mention that experiments upon other patients and conversation had more than once gone on between my most estimable friend and myself in her presence, while in the mesmeric sleep, and she might have unconsciously learnt all from what she heard him say, and possibly might have become in this way enabled to put her finger upon the exact spot of each. But her eyes had always been firmly closed. The matter requires, however, much more investigation.

On the 27th of August, 1843, I thought of ascertaining whether the two sides of the brain could be affected differ-

* *Essays*, p. 70, 1813.

† In my *Human Physiology*, pp. 527, 528, I have set all this forth and done justice to Dr. Wells: who was followed by Dr. Thomas Brown, Dr. Spurzheim, and last of all by Sir Charles Bell, who delivered these opinions to the Royal Society, and this body published them in the *Philosophical Transactions*, without mentioning the name of any one of those three physicians; and the British Association published the report of Dr. W. Henry, of Manchester, on the nervous system, in which Sir C. Bell only was referred to on this point and the original promulgator and his two followers were not mentioned.

ently; and found that both those of Gall's organs which were susceptible in her and Mr. Atkinson's organs could be affected on either side at pleasure. The most striking method of ascertaining the fact respecting the former is to mesmerise antagonist organs on each side at the same time. The beautiful facts in Rosina's case are detailed in No. VI., p. 225, &c. I have a patient who is in the higher mesmeric sleep-waking and knows every body and the place and time, —the patient whose organs are excited so slowly,—in whom I never thought of trying it till the other day. But, on mesmerising Friendship on one side and Pride or Destructiveness on the other, as she knows all around her, she was not made as Rosina was to mistake the person who addressed her on one side for one she loved, and the person (perhaps the same having changed his place) on the other for one she dislikes: but she liked me, as myself, on the side of her brain where Friendship is touched over, and disliked me on the side of her brain when Pride or Destructiveness was touched over,—grasping my hand and putting it to her heart with the hand of the former side and speaking affectionately, and repelling my hand with the hand of the latter side and speaking disdainfully or violently if I attempted to touch it. While squeezing my hand with one of her's, if asked to take it with the other also, she refuses firmly, though kindly; and if I attempt to touch the other, she will on no account allow me and falls into violence.

In answer to an enquiry which I now made, she replied that each side could be affected separately, and that she was conscious of the organs of either side being affected separately, and experienced the feelings—the passions, on the side only on which I touched over.

The facts of the separate action of the two halves of the brain, will, I am persuaded, be found common. The separate action of the corresponding organs indicated by Mr. Atkinson, was shewn by muscular power or sensibility being acquired by that half of the frame to which the organ belonged that was touched over. I do not see in my notes that I made the experiment with the rest of Mr. Atkinson's organs.

The announcement of this splendid class of facts,—more splendid, I have already said, to my view than any others in nature, since they embrace at the same time the operation of the mighty agency of mesmerism and the functions of the several portions of the greatest wonder of nature, the brain,—has created dismay among those who fancy such facts may accelerate the upset of the fancies which they possibly imbibed in childhood and have never had the intellectual and

moral energy to see the nothingness of and to shake off, and have perhaps found useful in their prudential efforts to acquire the praise and patronage of the still miserably educated world.

Mr. Newnham, in a work recently got up, considers these different states of the two sides of the brain to be very extraordinary if true (p. 376). Now I should think it very extraordinary if they were not true. We can mesmerise other individual parts, a single finger of the hand for example, and it would be strange if we could not mesmerise separately the several portions of the brain. It would be equally wonderful and contrary to all analogy, if each intellectual and moral power had not a distinct portion of the brain for itself, and if when the portion were mesmerised the function were not affected.

He politely says, "if true;" regretting that they had not been made known by persons of "less lively imagination and more sober judgment" than Dr. Engledue and myself, who, he thinks, are "too liable to be captivated by the charm of novelty, and therefore more easily led astray by some brilliant and unreal phantom." He says that we have such "strong attributes of insanity" that he has "reason to fear we demand his pity and require all efforts to cure," p. 38. I shall leave Dr. Engledue to defend himself if he thinks it worth his while to notice Mr. Newnham's Christian charitableness. As he writes with inveteracy and a mean omission of justice, which, through the odour of sanctity that he gives off, will, he knows, tell with the religious world, whose favour is so profitable, I shall notice him at more length than he himself merits.

Mr. Newnham has not the shadow of a reason for writing thus of myself. I have all my life sought for facts only, and never felt inclined to frame hypotheses. Mr. Newnham, as a reading man, *knows* this to be the case. He *knows* that all my papers in the *Transactions of the Royal Medical and Chirurgical Society*; all my clinical lectures published in the *Lancet*, and all my lectures on the practice of medicine published in the *Medical Gazette*; and the whole of my notes to *Blumenbach's Physiology*, were characterized by devotion to facts only:—that not a single hypothesis is to be found in them. He *knows* that I have advocated the truth of phrenology only as far as I have ascertained the facts by careful observation: and have not defended, nay, have greatly doubted, much that passes current among phrenologists. He *knows* that on mesmerism I have never speculated:—never gone beyond the plain facts which I carefully observed. The same

love of fact has made me advocate materialism. I see that the living brain thinks and feels; and I have never indulged in the hypothesis that, not it, but a something altogether imaginary, called soul or spirit, thinks and feels and does all that our experience plainly tells is done by the brain, while we are being completely deceived by our *fancied* experience. The spiritualist is the man of lively imagination and predilection for hypotheses. He *knows* that I have quoted Locke's words, "that God can and doth give to some parcels of matter a power of perception and thinking, or that all animals have immaterial and consequently immortal souls as well as men; and to say that fleas and mites, &c., have immortal souls as well as men, will possibly be looked on as going a great way to serve an hypothesis:"* and that I carefully shew that a materialist may believe in God and a future state, and that the evidence of the latter must be revelation not philosophy: and quote great divines of this last opinion. He *knows* that I never show a love of novelty: that of all the new remedies which have been brought to notice I have not investigated the properties of more than half a dozen, though I was an hospital physician for one and twenty years. It was long before I used the stethoscope: but, when I began and found it of use, I boldly taught its advantages; and now it is in general use. I first heard of phrenology in 1807, at a supper given to the Edinburgh Club by Sir Astley Cooper, when a skull marked according to Gall was handed round, and heartily laughed at by Sir Astley himself, Dr. Farre, Dr. Roget, Mr. Travers, and the whole party: but it was not till 1815 that I turned my attention to it, and then my course was to inquire into it, by observing skulls, casts, and living heads: and I have never yet defended an organ which personal observation has not proved to me to be established. In the article Mesmerism, in No. I. of *The Zoist*, I have stated that Mr. Chenevix showed me some mesmeric experiments in 1829; but, so far from being satisfied, I drew no conclusion, "I might be deceived and I drew no inference," p. 82: at length he showed me some facts in an hospital patient of my own which satisfied me that there was some truth in the matter. But I paid no further attention to it, till, by mere accident, I witnessed facts under the hands of M. Dupotet in 1836. The slowness of my admission of the several mesmeric phenomena from that time to this Mr. Newnham *perfectly well knows*. He speaks of the "enthusiasm of my character," and feels it right to "to allow a liberal discount for this infirmity." Now

* *Second Reply to the Bishop of Worcester*, p. 466.

I defy Mr. N. to adduce an instance of my enthusiasm. I am laboriously industrious: never give up anything when I see my way and feel that I am right. But, so far from being enthusiastic, Mr. N. *knows that I have never advanced a fact or opinion which I have been obliged to retract*: that I never was sanguine as to results: was always remarked by all my pupils for cautiousness of statement and have ever been by my patients for cautiousness of opinion, so that I am sanguine and enthusiastic in nothing; though not a reed to be shaken by the idle wind. Mr. N. sneeringly calls Dr. Engledue and myself great men. I trust we are both humble men: conscious of the little we know—of the little we ever can know—and of the little good we do compared with what we might: and,—if Dr. Engledue has, in the words of Mr. Newnham, “great talents and perfect honesty and integrity!” and if we both deserve the “highest respect” which Mr. N. professes to have “for our talents;” if, as he declares, “no one who knows my history can at all doubt the truthfulness of my report, my cases affording *prima facie* evidence of sincerity and truth,” so that he has ascertained from persons “prejudiced against me that more than one of my reported cures are substantially true;—and, if so, entitled to belief for the rest;” if I merit the place he gives me in the list of those witnesses whose *fidelity is established, upon whom the breath of suspicion cannot exhale its withering blast, or the clouds of ignorance or deficient information encircle with an atmosphere of doubtfulness*, p. 245,*—I trust that we are conscious that we have not made ourselves and have no merit whatever. The charge of want of sober judgment, of the infirmity of enthusiasm, and liveliness of imagination, comes badly from Mr. N., who, while confessing he has no positive opinion upon phrenology, ranges himself with its opponents, p. 374: who, not having made a single experiment in mesmerism, promised but a year ago, when a host of recent facts had been published by observers of good faith in proof of it, to write a book against it, and now does not hesitate, still without appearing to have made an experiment or seen more than one case, to write a book upon it, and advance the most positive opinions. I could never have possessed an opinion of my-

* In this list he puts but three English writers, and no other of the medical profession than myself: placing me between Mr. Colquhoun, a lawyer, who, by the way, is only a compiler like himself, and Mr. Townshend, a divine,—both ardent spiritualists, and the former so wild that Mr. N., without mentioning his name, cannot adopt his German views of the flights of the spirit, but connects all clairvoyance with cerebral action, pp. 218, 236, 240, 242, 269, 292, 299, 315. Some of these passages imply the truth that the brain thinks and feels.

self so high as to do this. Though I have devoted a few hours daily for above eight years to experimental enquiry into it, I have not felt myself qualified to yield to the pressing entreaties of booksellers and mesmerists to write a work upon the subject,—no, not even a manual. Happy indeed would it have been for Mr. Newnham had he not written a book; for every informed mesmerist sees that more error, contradiction, absurdity, and petty feeling, were never assembled in so small a number of pages.

The question of the excitement of distinct cerebral organs, and of an organ of one side without its fellow, by mesmeric agency, must be settled by observation. If Mr. Newnham doubted, he had only to ask me to shew him my facts, and he should have received every attention from me. He says I am no friend or favourite of his. I am not sure that I ever saw him, and certainly never had the most indirect intercourse with him. But, though I cannot respect him, I shall be happy to shew him proofs of everything I have advanced, and particularly the effect of mesmeric influence upon the separate organs of the brain, and upon opposing organs of the two sides, when no will of the operator or any other person, no sympathy with either, no suggestion, no occult means of knowing what is taking place, is possible. Indeed Mr. N. knows, for his book contains matter from *The Zoist* though he never alludes to the work, that I have published facts which prove there is mesmeric excitement of the individual organs without "co-identity in the feelings, the thoughts, and the opinions of the magnetizer and his patient, without clairvoyance on the part of the patient, and his thinking and feeling with the brain of the magnetizer." pp. 378-9. He *knows well* the facts recorded in No. III., pp. 242-3-4; No. VI., pp. 231-2-3. He contends that the mesmeric excitement of the cerebral organs must cause us to "give up the idea of personal identity and moral responsibility." How presumed consequences can upset a fact, I know not. The facts are facts: and why the simultaneous excitement of two opposite feelings destroys identity, why the excitement of a distinct faculty by the mesmeriser's finger proves that we never possess a controlling will, I cannot comprehend. An inflamed, drunken, or mad brain might just as well be thought to prove that we never have a controlling will; or the mesmeric rigidity or involuntary traction of an arm or leg that we do not possess the power of voluntary motion. Without the employment of the finger, the ordinary process of mesmerism may stupify or excite distinct intellectual faculties or feelings, so that we are no

longer master of them. This Mr. Newnham allows; and what is the difference between this and local cerebral effects induced by the points of the fingers over particular spots?

With all earnestness I would advise Mr. N. to act according to the motto of his title-page: "In studying magnetic phenomena, not to be contented with saying—*that is false; I don't believe that; that is impossible; that is not conformable to the laws of nature*; but to descend to the depths of his conscience:"—to remember that he declares "obstinate unbelief without examination to be the evidence of an unsound mind," p. 6: and that he has written that other truths of mesmerism have been "attempted to be undermined by an *unsupported denial of its facts*, by all the acts of jesuitical sophistry, of mendacious representation, of uncandid statement, and of the suppression and sophistication of truth, and by all the sinister artifices to which ignorant hardihood lays claim when assaulting scientific caution." p. 10.

I entreat Mr. Newnham to remember that religion is not the easy and perhaps profitable holding of opinions, but to do *justice*, to love *mercy*, and to walk *humbly*.

JOHN ELLIOTSON.

VI. *Cure of agonizing Pain with Mesmerism.* By Mr. BALDOCK.
Communicated by Dr. ELLIOTSON.

7, Terrace, Dock-yard, Chatham,
19th March, 1845.

Dear Dr. Elliotson,—In a recent conversation that I had with you relative to the case of Robert Flood, you thought publicity ought to be given to it, and I therefore place it in your hands for you to do what you may think fit with it. I am aware that, as a private individual and not a medical man, I shall not be able to give so clear an account of the symptoms as I could wish. It is however satisfactory for me to know that he is now quite well. When he applied to me *he was suffering excruciating pain, he was almost incapable of following his occupation as a tailor, and he looked the epitome of poverty and wretchedness.* And, to use his own language when he came to me, "*his life was quite burthensome.*" He came to me on the 5th February, 1843. He was, as he told me then, in very great agony in the region of his left kidney. He told me he had been a patient at Guy's Hospital, and they could do him no good. He said he had been under the treatment of several of the medical men of this neighbourhood, but that none of them seemed to know

what was the matter with him; and he said his pain was so acute that almost every day he was compelled to lie down on his bed and writhe in agony. I got him to sleep in about five minutes, and he almost immediately passed into deep sleep. I placed him sideways in a chair, and made strong passes from his head, down the spine, and then made cross passes from the left kidney, over his abdomen, and then downwards. I kept him asleep for an hour. And again on the 8th. On the 10th February, when I was making passes over the region of the left kidney (without my touching him), he writhed with pain. I told him to tell me when he was free from pain, and in a few minutes he said he was quite well. And, at the expiration of an hour, when I woke him up, he said he had *no pain, but felt a numbness* where his acute pain used to be. On the 12th of February, in his sleep, the expression of pain, when the passes were made over his kidney, was quite terrific; he groaned and shrunk away from my fingers as if they were hot iron. On the 21st of February, when he was mesmerised, when I made strong passes over the kidney, tears flowed down his cheeks, and he appeared in much pain; but at the expiration of a very few minutes he said he was quite well, and he awoke free from pain. Thursday, 23rd February, when I mesmerised him, he told me that "he had had a very curious feeling. He was getting up, and felt an odd sensation, like something tearing, just by his left kidney; that something appeared to move there, for about four inches, towards his belly, and that the pain he formerly felt over his kidney was removed to that spot." For about ten minutes he felt most acutely every pass that I made over the *new* part affected, but then said, "It is quite gone, and I feel free from pain, and am well, and I feel convinced I shall soon be quite a man again." Monday, 27th February, when mesmerised, he told me "that the pain he had felt over his kidney was quite gone, but that on Friday, the 24th, he had felt a *second* tearing, as it were, of something in his inside, and that for some time he felt a similar pain to what he used to feel in his kidney near his abdomen;" I of course made passes over that part, he writhing with pain, for ten minutes, but when I woke him he was free from pain.

On the 2nd of March, 1843, he was mesmerised; I made passes, and he did not writhe; he told me he was and had been free from pain since I last put him to sleep. From that time he got better, and his general health improved. I mesmerised him very frequently, but he never had any return of his pain. Flood was then about 26 years of age, and I have seen him run and jump after the 2nd March, quite free from

pain. I know that when he came to me he was scarcely able to walk. He told me he never took medicine of any kind whilst under my care. I had the pleasure of seeing him, *by mesmerism alone*, quite cured. He soon after that time removed from here to Caistor, in Lincolnshire, and I inclose you a letter received from him a week ago, and although two years have elapsed, you will see by his own account how very ill he was, that he was cured by mesmerism, and that he now continues well.

Any comment upon such a cure is superfluous.

I am, dear, Dr. Elliotson,

Yours sincerely and truly,

THOS. BALDOCK.

Bowstead's Cottage, Caistor.

Dear Sir,—I received your kind and welcome letter, and was very glad to hear that you and all your family was well. I am in good health and spirits, having a good year's work before me; we are doing very well here. In compliance with your request I here send you an account.

I think it is now about twelve years since I received a very severe blow in my back, inclining to my left side, somewhere about the region of my left kidney. I remember that I fainted away for a long time. At that time I thought no more about it, still I always complained of a pain thereabouts. I very frequently used to take spirits of nitre to give me a little ease. I continued to get worse, and, I think for three years before I first came to you, I was always taking medicine of one or more surgeons' prescribing, until at last I could not work. I could scarcely eat or move; there was a very visible swelling in my back, near my side at this time; my pain was all round. There seemed to be something that tied my stomach and my liver down to my back. When I took my food there did not seem room enough in my body to contain it. It nearly all came up, excepting when I eat, as I may say, a crumb. I am sure I did not eat enough for a babe, and when I walked there was something, which I thought was my stomach, used to strike my back and cause me a deal of pain. If I attempted to run it moved up and down, still bearing on my back. I tried for every advice that I possibly could get; even I went to Guy's, and they could do me no good. After I had been discharged from Guy's, I came to you, as you can testify, a poor emaciated being, looking like death, and very soon after I only felt like a numbness in the part affected. It afterwards gradually left me by degrees, until one morning, after I had been mesmerised the preced-

ing evening, when I felt a pain which I cannot describe no better than by saying I felt it like one pulling or tearing my plaster, which I had on my back, off it, and all the flesh of my back with it; and then I voided blood and matter. I, after being mesmerised again, felt the same, but much lighter, and again until I had four sharp tearings in my back, extending from side to side, partly taking in my front ribs, and then I got better very fast. I am now in good health, and can work as hard and as long as any man; I have worked from four till nine without fatigue often.

I return you many thanks for your kindness to me in relieving me of pain, and for the stamps. Mrs. Flood desires to be remembered to you and your family. We hope you will soon write again.

I remain, your very humble servant,

Rt. Flood.

P.S.—I will answer any question that Dr. Elliotson may wish to ask, if he should want any, by his writing to me.

I was entered in Guy's under the impression there was a tumour or abscess formed on my spleen.

VII. *Cure of Uterine Disease with Mesmerism*, by Mr. VERNON.

TO THE EDITOR OF THE ZOIST.

March 14th, 1845.

Sir,—The following cure of uterine affection is equally astonishing with Miss Martineau's, but of course ascribable entirely to imagination. The only plaguy part of the matter is, that when the poor patients, in full faith and hope, are all busy with the pills, potions, and lotions, sent them by their anti-mesmeric doctors, imagination does not think proper to lend her helping hand and cure them, as she does when the mesmeric doctor begins his operations. She ought to respect orthodox established practice, however futile, and not favour unprofessional absurdities—out upon her.

On the 28th of last November, I received a letter from the mother of the lady whose case is about to be related, requesting to know if I thought mesmerism would be serviceable. I replied that mesmerism could not be expected to cure mechanical injury, but that it would probably lessen the pain and invigorate the system; and ought certainly to be employed.

Another letter arrived, requesting to know if I could re-

commend a mesmeriser; but before my answer was sent, a mesmeriser was found in Brighton. The detail has been written by the patient and placed at my disposal.

I am, yours, &c.,

JOHN ELLIOTSON.

Sir,—The following account of a long and painful illness, from which I have been cured by mesmerism, will, I trust, be found useful, not only in persuading others to apply to the same agency, but in inducing them, when they shall be relieved, to make similar statements for the benefit of their fellow-sufferers. For five years and a half I have been suffering from a complaint in the uterus, partly in consequence of a severe and rapid accouchement. I was, however, considered to have recovered the effects of my confinement, until about a year after, when a severe fall, attended with several circumstances of an afflicting nature, caused so much suffering that I was obliged for a time to abstain from all exertion. Notwithstanding every precaution, my complaint increased to a most distressing extent. About three years ago I was attacked with violent spasms in the limbs, side, and stomach, to which I continued subject up to the time of my being mesmerised. These spasms returned every week or ten days, and latterly much more frequently, the fits lasting five or six hours. No medicine seemed to have any effect in checking their violence, and I only obtained relief when my strength was exhausted, or I was stupified with opiates. I returned to England in May, 1843, and my general health was much benefited by the sea voyage; but in consequence of bad weather in September and October of the same year, my malady became much aggravated. I was at this time attended by Mr. H. Browne, surgeon to Her Majesty's household at Windsor. He assured me, as many others have done, that he never met with so distressing a case in a person of my age (24). Under Mr. Brown's very judicious treatment my complaint was somewhat ameliorated; that is, I was able with difficulty to walk about the house, but I was never entirely free from pain, and the spasms continued to attack me with their usual violence. I now come to the period of my greatest suffering, namely, since March last, when I removed to Brighton, where I unfortunately slipped in going down stairs, and received a severe blow in the lower part of my back. I became very rapidly worse after this accident, and at length was totally unable to walk or move without great pain. I was attended by Mr. R. Taylor, of 27, Old Steine, and Dr. G. Hall, 14, Old Steine. Mr. Taylor satisfied himself that there was much

enlargement and irritation of the uterus, with a fissure or rupture at its cervix, as well as another, which rendered any support impracticable. Under his directions I kept as quiet as possible, and leeches were applied every fourth day for many months. From the state of the uterus there was no relief of any kind. I suffered the most excruciating pain, darting downwards as far as the knees. These pains never left me night or day: they could only occasionally be dulled by opiates. I believe that Mr. Taylor did all for me that medical skill could do: but he at last declared that he knew not what more to prescribe; that I must trust to time, and to the advantages of my age for relief. But sleep and appetite had completely forsaken me, unless indeed the stupor produced by morphia or laudanum could be called sleep. By the persuasion of my mother, I determined to apply to mesmerism; not, however, without great reluctance from the prejudice I found everywhere against it. My mother wrote to you, and received your opinion with regard to mesmerism. After the receipt of your answer, advising my trying it, Mr. Vernon arrived in Brighton; and after a night of intense suffering, I consented, from pure desperation, to seek Mr. Vernon's aid as a mesmeriser. Two days before, I saw Mr. Taylor, who again satisfied himself of my actual state. He appeared anxious to keep up my spirits, but said I was in a miserable condition, and again declared to my mother that he knew not what more to do. The pains were so violent that I could with difficulty refrain from screaming. Such was my suffering that I positively could not bear my clothes, and the *fleurs blanches* were profuse and continual. My functions had been very irregular for years, and had ceased for three months, although I took many medicines. I was just able, with very great pain, to get from my bed to the sofa, unable to lie on my left side, and my left leg, from the hip downwards, was generally numb and cold. I was in the constant habit of taking large doses of morphia three or four times a day, and sometimes much more frequently, which, together with the incessant and violent pain, produced such a distressing effect on my mind, that I am sure if it had not been for mesmerism, I should ere this have been the inmate of a mad-house: in truth, I frequently could not be considered in my senses. Not very long before I was mesmerised, upon my complaining to Mr. Taylor of pressure upon any attempt to stand, he ascertained that this was in consequence of the cause before alluded to. Such was my state when my mother asked Mr. Taylor's permission to try mesmerism, which he gave, with a laugh, saying, *it would neither do good nor harm.*

Mr. Taylor has frequently told me that I could never expect to walk again, except about the house.

I was mesmerised by Mr. Vernon on the 4th of December, and very soon lost all consciousness. I am told that I remained asleep nearly an hour. I was better during the night—felt more quiet. I was regularly mesmerised up to the 21st, with the exception of one evening, when a restless night was passed. *After the fifth time of mesmerising, more than half the doses of morphia were discontinued; yet I slept nightly better, without being disturbed by dreams, which had been of so distressing a kind that they were a positive source of the bitterest affliction. After the tenth time the opiates were entirely discontinued, and my nights were passed in sound and refreshing sleep.* I was able in a fortnight to get up to breakfast, to walk about the room with very tolerable comfort, and even to attend to various occupations which had long been given up. The periodical attacks of spasms were twice allayed during these most violent paroxysms by Mr. Vernon, who produced the mesmeric unconsciousness at one sitting in fifteen minutes, and at last in about seven.

I have had no attack of spasms for more than a month. Mr. Vernon left Brighton to go to Bristol for a fortnight, during which period I anticipated a return of my pain; but from the good I had experienced from mesmerism, I felt strength to bear anything until Mr. V.'s return to London, at which time it was proposed by my mother to remove me there, if possible, to continue the treatment. The day after Mr. Vernon left Brighton, a gentleman (Mr. Parsons, of the Marine Library) attempted to mesmerise me. When partially asleep, for he did not render me unconscious, I experienced a strange shock, and my body, from the waist downwards, not only became completely senseless, but my hearing was so painfully acute, that I distinctly heard what was said by people in the street, in the next house, and in the kitchen. For some, to me, unaccountable reason, Mr. Parsons could not remove the effects he had produced. My head became very painfully affected, so that I have no recollection of the two days. When I awoke, as it were from a deep sleep, I found Mr. Vernon standing by my side: I was told that I had been in a state of delirium, and that Mr. Vernon had been sent for from Bristol. After being again mesmerised, I felt quite easy; and on the following day, as I believe, by my own direction when in the somnambulist state, I was taken to London in the mesmeric sleep, without being at all aware that I had left my own room in Brighton. The treatment has been continued daily ever since, except during short periods

when my mesmeriser has been absent from London; and I am not only entirely free from all pain, but am even able to walk out with every comfort and pleasure to myself; in fact my health seems to be entirely restored, a result which could never have been anticipated by me, and directly contrary to the opinions of the medical men who were attending me up to the time when I was so happily induced by the firm and kind persuasions of my mother to try mesmerism. I believe myself to be entirely *cured*. Symptoms, which were feared to indicate organic disease, have entirely disappeared; indeed Dr. Hall assured me that Mr. Taylor had found ulceration to have begun: my appetite is good, my sleep undisturbed, my mental powers fully restored, and a short time only appears to be required to restore me to the strength I possessed before my long-continued, distressing, and apparently miraculously cured sufferings. I will conclude by saying, that I believe my rapid recovery is owing, in a great measure, to the indefatigable and unremitting attention Mr. Vernon has paid to my case ever since he undertook it.

Yours obediently,

To Dr. Elliotson.

* * *

I will only add that, though I have not publicly put my name to this letter, I gladly authorize you to answer any private inquiries respecting me that you think proper, and likewise to give my name to such as are anxious and yet fearful of appealing to mesmerism.

VIII. *Miss Martineau and her Traducers.*

How extraordinary are the changes in the world of thought! The subject which the critic a few months since would not condescend to notice, has been elevated to a commanding position,—it is the topic with which the daily papers and the weekly periodicals are filled; in fact, all classes are moved as by one common consent, and mesmerism from the palace to the smallest town in the united kingdom, is the scientific question absorbing public attention. Even Mr. Wakley, who impudently declared that he had exposed the “humbug” of mesmerism, is obliged to yield to the pressure from without, and to enable him “to wheel about” in a becoming manner, he has purchased the cerebral property of a Dr. Radcliffe Hall. By this means he has placed the *Lancet* in a transition

state, and when he thinks the time for the "jump" has arrived, like Mr. Newnham, he will embrace the truth with all its wonders. We hope that the public voice will wring from Mr. Wakley some expression of regret that he should have been so unfaithful to literature and science, as to have made his journal the instrument for disseminating such gross slanders and such unfounded statements,—we are constrained, however, to say that the history of his rise and progress leads us to the conclusion, that if left to himself, he will very quietly settle down, regardless of the injuries he has inflicted, and caring little for the truth of mesmerism, beyond the power which its advocacy may afford to increase the sale of his periodical and the returns to his exchequer. Dr. Radcliffe Hall will gain great notoriety, for he stands accused of having falsified historical facts, and of garbling to serve his own purpose important documents,—he has hired himself to Mr. Wakley, and proved to the world that like his master he is not possessed of sufficient accuracy to cause him to quote fairly the documents of a past age or chronicle the facts of the present.

The immediate cause of all this activity is the publication of the case of Miss Martineau, who, after *five* years incessant suffering and confinement to her couch, is now well; and we, knowing the particulars from the first day of her illness to the last day of her continuance of pills and mixtures, and from this period onwards day by day, during the mesmeric treatment, as medical men, unhesitatingly assert that this cure has been accomplished by the aid of mesmerism *alone*. But Miss M. is not the first person cured by this plan of treatment. Hundreds and thousands have received health and strength—have been raised from the couch of suffering and restored to their friends and society—have recognized the power by means of which they have been healed, and promulgated again and again their thanks; but their tale has not been heeded, or, if listened to for a moment, it was soon forgotten, and they were ranked in the same category with the nervous, the visionary, or the insane. It is then in a great measure to the publication of Miss M.'s case that this sudden change is to be attributed. From every quarter we hear of extraordinary cures. We understand that even medical men, some of them belonging to the London phalanx of opponents, are daily requesting from Dr. Elliotson interviews for themselves or their friends. Yes, the medical butterflies are again beginning to be attracted towards that centre which on former occasions afforded them light, and contributed in no small degree towards the elevation they now enjoy. And when they

hear that Royalty has given an opinion regarding the facts they have so long neglected*—when they hear that Royalty recognizes a method of cure which they have for so long a period sneered at, why then we shall really dread the consequences; for the sudden change from a state of wilful ignorance to an ardent desire for knowledge—from the employment of promulgating calumnies, falsehoods and misrepresentations, to the practice of the science they have so long ridiculed, must be considered a great revolution. May they in their new position be guided by the dictates of conscientiousness, and strive manfully to overcome the petty promptings of mere animal impulse.

If it were possible for us to place before our readers the details of the prolonged sufferings endured by Miss Martineau, unalleviated by ordinary treatment, but speedily and effectually cured by mesmerism, we feel convinced that no unprejudiced medical practitioner could entertain a doubt regarding the result or the means by which it was accomplished. We are not about to dress up a case for the public gaze, we are not about to make any *ad captandum* statements, we have to deal with a great medical fact—a physiological phenomenon, and our duty is to endeavour to place this before our readers in simple, truthful language, in order to incite them to the use of that power which they all possess, and which they are called upon to use, under judicious authority, for the alleviation and cure of disease. There are many interesting points for consideration in the history of this case, and if this were a medical journal we should not shrink from a full discussion. On the present occasion, however, we shall confine ourselves to a simple statement of the following outline. Let it be distinctly understood, that what we are about to state is authentic; we repeat this, because we are now using the lady's notes, furnished to us by herself, and for our present purpose. We regret that we are compelled to adopt the following course, but a sense of justice to the cause of mesmerism forces it upon us, and all we can do is to publish the details in a language which will confide them to the keeping of two parties—medical men and the educated and refined.

Miss M. was in America in 1834, and while there suddenly experienced the first symptoms of her distressing malady. From this period till the autumn of 1838 her health gradually gave way. She was not only conscious of this her-

* Prince Albert stated before a large party at the Palace, only a month ago, "That the medical men of this country were conducting themselves in a very improper manner, by refusing to investigate the facts presented to them by the science of mesmerism."

self, but her delicate appearance alarmed her relations and friends, and one in particular, without converse with the sufferer, suspected the nature of her disease. In April 1839, not knowing the exact nature of her disease, for her brother-in-law, Mr. Greenhow, was unable to give a positive opinion, she undertook to convey an invalid cousin to Lucerne. During the journey her travelling companions were painfully struck by her depression of spirits, and she became conscious of an increasing inability to enjoy everything; in fact, the whole party became so alarmed, that on their arrival at Venice, Dr. Nardo was consulted, and a letter was dispatched to Mr. Greenhow containing a full detail of all her symptoms. After the consultation with Dr. Nardo, an immediate return home was determined on. The journey was made as easy as possible, and by the end of July 1839, Miss M. was under the immediate care of Mr. Greenhow. We shall take this gentleman's own description of the state of the case at this period. He says that there was no difficulty in referring the whole train of symptoms to some organic or functional derangement of the uterus.

"*Uterus major erat, retroversus, et profunde in vagina fixus: os cum cervice partem vaginæ anteriorem, corpus cum fundo, os sacrum fere attingente, posteriorem, occupabant; ita ut comprimerentur urethra, vesica, et rectum inferius, unde sæpe multum doloris et incommodi. Pone pubem, angulo fere recto, deorsum flectebatur cervix, atque ab ore pendebat polypus parvus, cujus facilis ablatio nil profuit. Carnem quæ Venetiis sese ostenderat hoc multo majorem et omnino diversam fuisse, asseruit ægra: et quamvis os uteri digito aperiri nequibat, et tam deprimebatur ut aliquid extrudi vix permitteret, diu sperabam alterum et majorem polypum sese ostensurum esse.*"

We shall now take the sufferer's own account of her state from this period, July 1839, till September 1841. Miss M. continued to take daily exercise till the middle of October 1839, when her sufferings from sickness, breathlessness and pain in the back, made it too painful to be worth the cost. In January 1840, all the symptoms had increased. It was for some time impossible to raise the right leg more than sufficient to permit walking, and throughout the whole period she could bear none but a recumbent posture from the intolerable sinking which attended every effort to sit upright. She could not sleep at night till she devised a plan of sleeping under a basket, for the purpose of keeping the weight of the bed-clothes from her body, and even then only in a prone position. She was scared by horrors all night, and reduced by increas-

ing sickness during the day. This sickness increased to such a degree, that for *two years* she was extremely low from want of food. A very small breakfast and tea were nearly all she could take, and these only through the operation of opiates, to prevent the vomiting. At the earnest desire of Mr. G. and her family, she repeatedly (four times) attempted to take gentle exercise, but the pain, sinking, and especially the vomiting that ensued, were such as clearly to shew that the cost was too great for any advantage gained.

Fere ad ostium vaginæ descendit uterus, tam retroversus ut vesicam et intestinum premeret et dolores cieret. Magnopere indurescens, os sacrum contingens, dolorem lumborum perpetuum, atque haud raro magnum, commovebat uterus; et dolor, alvo per plures dies non reddita, se remittere, alvo autem reddita, acerbissimus fieri, solitus est.

Bene notandum est, quod ante omnes examinationes præter unam, alvus plene subducta fuisset. Die autem 2^{da} Aprilis, 1844, alvo per biduum non reddita, inopinato venit chirurgus et exploravit.

In September 1841, Sir C. M. Clarke, at the request of Mr. Greenhow, saw Miss M. The following is his own written statement to Mr. G., dated September 30th, 1841 :—

"It was my intention to say that I perfectly agreed with you as to the nature of the complaint, that the disease was an enlargement of the *body* of the uterus; that the *neck* of that organ was perfectly healthy; that although the majority of these cases of enlargement of the *body* of the uterus did not yield to external applications or to internal remedies, that nevertheless the disorder produced mechanical symptoms only, and *did not lead to any fatal result*, to which termination disease of the *neck* of the uterus did lead. Farther, I mentioned that in an instance or two I *had* known such complaints as Miss M.'s subside, and that I would suggest the employment of certain means for this desirable purpose." — Mr. G.'s pamphlet, page 15.

This is more cautiously worded than the opinion given to Miss M. by Sir C. Clarke himself. On the occasion of his visit he declared that nothing could be done but to palliate symptoms. He distinctly used the word "*incurable*," saying, that he had never known an instance of cure, and only one, *and that an exceptionable case*, of great relief. The case referred to was treated at Paris, by the use of iodine ointment, but Sir C. Clarke said that he had tried iodine "*in an infinite number of such cases and never knew it avail*." Again and again he was interrogated by Miss M. regarding the future progress of her case, and he avowed "*that the disease was to his knowledge incurable*."

From this period the patient was placed under the influence of iodide of iron, and this remedy was continued for THREE YEARS. The general health improved, but the disease remained. In January 1844, Mr. G. expressed his regret at being compelled after so long a use of iodine, to give up all hopes of its affecting the complaint, or of anything beyond alleviation being henceforth practicable. This opinion he again expressed in April, and again in June, 1844.

On the 2nd of April, 1844, Mr. G. states:—

“Die 2^{da} Aprilis, 1844, primo uteri statum paulum mutatum inveni. Fundum paulum levare potui.”

To this statement Miss M. gives the following very satisfactory explanation:—

Alvo nunc per biduum, ut antea dictum est, non reddita, dolor ob uterum sic suffultum minor erat, quamobrem chirurgus dixit agra eum non accurate judicaturum esse. Nihilominus tamen examinavit. Omnia in pristino statu erant, nisi quod “uterum fortasse nonnihil (*a leetle*) magis mobilem putaret chirurgus. “Hoc autem non omnino certum est,” aiebat.

On her again explaining, he appeared to acquiesce, but Mr. G. says he did not. At all events, he said, that if difference there were, it *was so slight that he could not be sure*. Miss M. says she is convinced that all her local symptoms were the same as they had been for a long period; nay, more, that in June every bad symptom connected with the complaint increased, and with this statement Mr. G. coincides.

About this period, the beginning of June 1844, the period be it remembered of Miss M.'s greatest suffering, several friends wrote to her to suggest a trial of mesmerism; and while her thoughts were engaged on this subject, lo! Mr. Greenhow himself made his appearance on the 20th of the same month—a fact, by the bye, which he most carefully avoids stating in his pamphlet. They conversed on the subject of mesmerism, and he promised to bring Mr. Spencer Hall, who was then lecturing at Newcastle. On the 22nd of June, Messrs. Greenhow and S. Hall visited Miss M. At this interview such phenomena were produced, that Mr. Hall's visit was repeated on the following day. On Monday, the 24th of June, Mr. H. was prevented from keeping his appointment, and Miss M. had recourse to passes made by her own maid. We refer our readers to the letter in the *Athenæum* of November 12th, for the detail of the future progress.

We must here remark that our intelligent and benevolent friend, Mr. Atkinson, from henceforward directed the course to be pursued, and after a few weeks, fortunately enlisted the

sympathy of his friend, Mrs. Montagu Wynyard, jun., who immediately proceeded to Miss M.'s residence. Miss M. says, "In pure zeal and benevolence this lady came to me, and has been with me ever since. When I found myself able to repose on the knowledge and power (mental and moral) of my mesmerist, the last impediments to my progress were cleared away, and I improved accordingly." We really want words to express our admiration of this lady's benevolence. We know from abundant experience the amount of labour, the fatigue and anxiety, which such a case as Miss M.'s must have caused; and when we say that this lady travelled to a distant part of the country, to devote her health, her time, and her energy, for the purpose of mesmerising an individual she did not know, but solely influenced by a desire to alleviate human suffering, we are sure that we shall be more discreet if we do not attempt the use of laudatory language, but simply leave the act to be judged of by those who are capable of appreciating what is so truly grand and benevolent. The language of panegyric is offensive to the intelligent and good, and prolonged allusion to this topic cannot strengthen our admiration. We say to the medical scoffers, and to Mr. Greenhow in particular—go and do likewise.

As we have just said, the entire course pursued by Mrs. Wynyard was indicated by Mr. Atkinson. He received notes describing the progress made and then gave directions accordingly, which were implicitly followed. On September 4th, just *ten* weeks after the commencement of the mesmeric treatment, Mr. G. furnishes us with another report.* He says:—

"Uterum iterum bene examinavi, et æque ac die 2^{ndo} Aprilis, partes ejus posteriores minus quam antea adhærentes inveni. Fundus retroversus recto atque ossi sacro contingens magis mobilis sentiebatur et digito in vaginam intromisso levare poterat.

"Uteri substantia minus solida est; os nonnihil magis quam olim digito cedit; ab eo, duo quædam, non ita magna, tanquam lumbrici, pendebant; a quibus liquor rubellus interdum exprimebatur."

It was at this interview that Mr. G. said to his patient, "I think we may ascribe this beneficial change to the iodine." A conclusion from which Miss M. very properly dissented. Innocent and weak Mr. Greenhow! Your patient had taken

* Mr. S. Hall says in a letter to the *Atlas*: "But, so far as I remember, Mr. Greenhow did not on that or any other occasion give me the slightest idea that a cure of Miss M.'s disease had already commenced (as his pamphlet now states it had) two months before."

iodide of iron for *three* years, without the least beneficial effect on the disease,—on the 22nd of June, 1844, you regretted that the remedy had failed,—on the 4th of September, 1844, after the mesmeric treatment had been pursued for *ten* weeks, and your iodine pills discontinued for *four* weeks, you find your patient very nearly well, and you disingenuously attribute the improvement to the iodine pills!! We say that this is most disreputable conduct. If on the 22nd day of June, 1844, your patient had commenced the use of a new medicine given by yourself, and a like improvement had been observed in the following September, would you have attributed the change to the iodine pills or to the new medicine? We are ashamed of you. There is a want of honesty here—there is a glaring defalcation from the dictates of conscientiousness—a low attempt to exalt your *manifestly useless* remedy, and to make the public believe that mesmerism was of no avail. We much doubt whether the doses you exhibited were calculated to have any other effect than that of a very weak tonic. We think that there was a lack of medical skill in permitting a patient to continue such a medicine for *three* years and in such minute doses. If we wish to attempt the removal of a tumour, we are in the habit of exhibiting a more energetic preparation of iodine, and then increasing the dose till some specific effect is produced. We fearlessly appeal to your unprejudiced medical brethren, and ask them if it is fair, honest, or just, to attribute the improvement and ultimate restoration to perfect health in this case, to the effect of a medicine which had been taken for *three* years without any result, and which had been discontinued for *four* weeks, before *you* could positively say that there was improvement?

On December 6th, 1844, Mr. G. says:—

"Iterum bene exploravi: uteri fundus minus inhaerescit, et altius levare potest; semper enim minus minusque ab Aprilis 2^{do} die inhaesit. Uterus adhuc angulo fere recto retroversus magnus et durus est. Pediculi duo membranacei ut antehac pendent."

On this date Miss M. states, that there was no pain in her back, that she had nights of unbroken sleep, walked several miles daily and led a busy life without fatigue, had gained flesh and spirits, and believed herself in better health than in any part of her previous life. In a letter to Dr. Elliotson, dated Dec. 6th, 1844, she says, "I am quite well, feeling no traces of my long disease. I never have the slightest or most transient pain, and my strength seems inexhaustible;"—in fact, the sufferer for *five* years was cured by mesmerism in *five* months!

But now we come to a very melancholy portion of this subject,—we mean the course which Mr. G. thought proper to pursue. After the publication of Miss M.'s letters in the *Athenæum*, it was to be expected that there would be numerous enquiries regarding the nature of the disease under which this lady had so long suffered. This lady's writings have won for her more than European reputation, and we do not know another patient whose cure could by any possibility cause a greater sensation, or produce more anxious enquiries from the intelligent. Medical men—albeit, it takes a great power to arouse them and to turn them from the comfortable jog-trot routine of writing prescriptions and accepting fees—became interested. Many erroneous statements were promulgated, various diagnoses were attempted, but of course they were all incorrect, because the real medical facts of the case had not been presented to them. Some supposed that Mr. G. had been mistaken. This was a dreadful blow, and Mr. G. could not bear it. For the purpose, therefore, of removing these aspersions on his medical skill, he adopted the novel, the—what shall we say?—the *unpardonable* course of publishing a shilling pamphlet, containing the most minute details of a distressing female disease—details, which we feel no hesitation in saying the majority of his medical brethren under similar circumstances would have hesitated long, ere they displayed with the name attached, in the pages of their own periodicals. There is no excuse. We would shelter a medical brother if we could, but we cannot; and the honor of the profession compels us to state in the most forcible language we can employ, that he has not only offended against good manners, but that he has violated the precincts of professional confidence and delicacy. To our view, it matters little whether he had the sanction of the patient or not.* Under any pressure from external circumstances, a shilling pamphlet ought not to have been published, for there were other, surer, and *more legitimate* means at the command of an *educated* medical man. With this, our deliberate opinion, we would leave the subject, if we had not noticed that the members of our profession conducting the periodical literature, instead of rallying round a defenceless female and protesting against the course adopted by Mr. G., have caught at his vulgar production, and held it up as affording proof, and most convincing

* On this question there seems to have been some serious misunderstanding. We can throw no light on this part. Both Miss M. and Mr. G. have published the correspondence which passed between them, and the public must form their own opinion. If Miss M. had seen Mr. G.'s manuscript, and she ought to have done so, she must have protested against the publication.

proof, that mesmerism had nothing to do with curing, what their own high authority pronounced to be "*an incurable disease*;" and that as regards the long train of distressing symptoms we have enumerated, and which their medicines could not alleviate, "*that the time had arrived when a new and powerful stimulus only was required to enable the enthusiastic mind of the patient to shake them off.*" Write on, pervert and shuffle, most truth-despising, antiquity-loving brethren, such will not be your verdict by and bye. We like to prophecy, and we will do so now, because our last prophecy has been fulfilled, aye, in this very month too!* We therefore predict that in less than two years, the case of Miss M. will be quoted by medical men to their patients as affording a most convincing proof of the power of Mesmerism over a disease considered hitherto most intractable. Let us chronicle the date of this prophecy—April, 1845. Short-sighted men! You have not commenced to quote the cases published in this journal. *But you must.* Pray, however, hold out as long as you possibly can, your previous obstinacy will dignify the grace of your concession when it comes, and the dates of your journals will record, for the benefit of posterity, the period when you first ventured to suggest the propriety of treating diseases with other appliances than drugs, and to teach the possibility of removing limbs without inflicting pain and hearing the cries of the tortured patients.

We presume that Miss M.'s letters which first appeared in the *Athenæum* and are now published in a collected form by Moxon, Dover Street, are in the possession of all our friends. After a careful perusal of them, we must say that we doubt whether these letters were submitted to the inspection of Mr. Atkinson before publication. This precaution ought to have been taken. Such an intelligent and practical mesmeriser would have suggested the propriety of suppressing *a good deal* that was published, and we also think that Miss M. weakened her own case by not inserting in her first letter many points of interest which an experienced mesmeriser would have prompted. We are quite sure that Miss M. will accept in good part this little remark; for we, who for many years have been laboriously investigating this intricate subject, feel that it is no inordinate manifestation of self-esteem, to state that the experience of a few weeks cannot entitle any individual to become an expounder of mesmeric science. We respect the motives which prompted Miss M. to take the step she did—we admire the moral courage, but

* See our notice of Dr. Forbes's company's pamphlet in the present number.

still, caution, and very great caution too, is abundantly requisite. Observations require to be repeated again and again before they can be permitted to take their place in the catalogue of facts, and in the present state of our science, one false step on the part of an enthusiastic friend, may be more injurious to its progress, than all the weak, malicious, but puerile attacks of Wakley and Forbes, with their legion of blind coadjutors.

L. U. G. E.

IX. *Mesmerism; or Facts against Fallacy.* In a Letter to the Rev. George Sandby, by ADOLPHE KISTE, Esq. London: Baillière. 1845.

MR. KISTE has not only presented to us the history of a very interesting case, but he has exposed the very discreditable behaviour of Dr. Fluder, a gentleman residing at Lymington, and the former medical attendant of the Hon. Mrs. Hare.

This lady has related her case in a very clear and instructive manner, confining herself to a simple statement of facts, which everybody can understand. For *eighteen* years she suffered from neuralgia of the heart, and was successively under the care of Dr. Warren, Sir C. Bell, Mr. Abernethy, Dr. Maton, and Dr. Elliotson, but the various remedies which were suggested did not in the least relieve her. At this period, 1834, she was taking *forty* grains of opium a day. Her sufferings continued unalleviated till the end of last year, 1844, when she was fortunately introduced to Mr. Kiste.

"On the 16th of Sept. last we had some friends to dinner, amongst whom was Mr. Kiste, who is an amateur mesmerist, and has been successful in curing diseases which had baffled the skill of medical men. He expressed a wish to try his power; but as our friend Mr. B., Mons. Lafontaine, and Dr. Ashburner had failed to produce the sleep, I sat down with the idea that I could not be affected by mesmerism; he sat before me earnestly and steadily gazing in my eyes. In a few minutes I felt a most unusual tranquillity of mind; the objects in the room seemed to lose their outline; and the last thing I remember having seen were my mesmeriser's eyes. I was afterwards told, that in eight minutes I sank down in the arm-chair, and that Mr. K. pronounced me to be in what is called mesmeric somnambulism, a peculiar state of the nervous system. After nearly two hours' sleep, Mr. K. awoke me, and I felt tranquil, but very sleepy.

"That night, for the first time after having had paroxysms every night for three weeks previously, I was not only free from an attack,

but slept soundly till late in the morning, when I awoke quite refreshed.

"Since that day, Sept. 17, I have been entirely free from these attacks, with the exception of having several times felt the symptoms when I had taken cold, or when Mr. K. was not with us; but it has not come to anything more than a little faintness. *I know nothing of my former agonies except by memory.* My general constitution has changed. I am much thinner; and in the course of three months I have twice had occasion to have my dresses much diminished, and I am now able to walk five or six miles without the least fatigue.

"Having been for nearly two months free from my usual sufferings, Mr. Kiste proposed to me to diminish my doses. Although I thought this an impossibility, I made the trial, when I found I did not as formerly feel the loss. I continued by degrees to lessen the quantity, and from having at that time been in the habit of taking from sixty-six to upwards of eighty-six grains daily, I have now reduced it to considerably less than thirty, and I am going on to diminish the quantity.

"I was a dreadful sufferer for many years. I now am free from that suffering, and in the enjoyment of health and comfort. Whereas I was ill! I am now well!

"In thus coming forward, I am fully aware that I expose myself to the ridicule of small minds and the observations of the malevolent: to both I am perfectly indifferent."

We are grieved to say—but recent facts force the conclusion upon us—that there are medical men who seem to regret the recovery of a patient after the adoption of the mesmeric treatment. In one of the cures recorded in our present number, notwithstanding both the medical attendants declared that they could not suggest any improved treatment,—after the cure was effected by mesmerism, they refused to call upon their former patient, and have not answered a letter which was addressed to them. What! are there men in our profession so inhuman as to imagine that it is the duty of a sufferer to abide by the dictum of the individual who confesses that the cure is beyond his art—to remain satisfied with his unsuccessful routine treatment, and it may be to die, without making an attempt to seek other aid? Can this be true? We are sure that Dr. Fluder does not experience such purely animal promptings, although we are sorry to say, that we have heard he has endeavoured to persuade poor creatures who have suffered for a long period, not to have recourse to the mesmeric treatment. The alleviation of pain and the cure of disease must cause congratulatory feelings in all benevolent men—the individual who experiences the reverse is not a becoming member of the medical body.

X. *On Valentine Greatrakes and Local Mesmerisation.*

By Dr. ELLIOTSON.

At the beginning of this month I received a most kind letter from Dr. Garrett Dillon, of Bath, accompanied by a fac-simile in pencil of a print of Greatrakes, picked up in Cambridge, where Dr. Dillon is at present. I requested, and at once obtained, permission to send it to *The Zoist*, for lithographing and publishing, should the editor feel disposed.

"Though the print was republished," Dr. Dillon writes, "in 1794, from the style of the operator's dress, and from the character and spelling of the inscription, it is quite clear that the original was of a much more remote date."

In No. I., p. 61, I gave the following little notice of Greatrakes:—

"In the middle of the seventeenth century an Irish protestant gentleman named Greatrakes, of spotless character, receiving no recompence, acting in the purest spirit of piety and benevolence, and not pretending to explain how he did it, 'stroked' thousands of the sick with his own hands, and, though he did not pretend to cure all, is said to have cured large numbers, and two celebrated men, Boyle and Cudworth, put themselves under his care, which we presume they would not have done, if the great doctors of the day had not failed to cure them. The Lord Bishop of Derry declared that he himself had seen 'dimness cleared and deafness cured,' pain 'drawn out at some distant part,' 'grievous sores of many months date, in a few days healed, obstructions disappear, and stoppages removed, and cancerous knots in the breast dissolved,' by his manipulations. The Royal Society published some of his cures, and accounted for them 'by a sanative contagion in Mr. Greatrakes's body, which had an antipathy to some particular diseases, and not to others.'"

He was born in 1628, at Afane, near Waterford; educated in England; held an official situation in Cork, and was in the commission of the peace for that county; and died in 1680. He was distinguished for simplicity and uprightness, to which Robert Boyle bore testimony; attesting many of his cures, and believing him to be an extraordinary person. He came over to England on the invitation of Lord Conway.

He first practised in his own family and neighbourhood, feeling an irresistible impulse to cure diseases by *touching* and *stroking* the affected parts, from which he did not desist, in spite of all his wife's entreaties. Taking no credit to himself, he ascribed all to the grace of God: and in confor-

mity with the superstition of former times, and among people of the most *regular* education, said that he "met with several instances, which seemed to him to be possession by dumb devils, deaf devils, and talking devils; and that to his apprehension, and others present, several evil spirits one after the other have been pursued out of a woman, and every one of them have been like to choke her (when it came up to her throat) before it went forth; and when the last was gone, she was perfectly well and so continued." There can be no question that Greatrakes performed wonders; and that he continually, especially at last, when so many flocked to him, signally failed.

Besides the certainty that, when multitudes flocked to him, there would be a large number of cases irremediable by his process, his strength could not have sufficed for so many, and the proportion of beneficial results must have been expected on this account to diminish. And in the third place, he could no longer have devoted the requisite time to each case. To relieve pain by the hand is sometimes an easy and rapid affair, but sometimes an hour or hours are required. The cure of some diseases may require weeks and months.

I have no doubt that his process amounted to local mesmerisation. It is not mentioned that he ever produced sleep. His method was to stroke very gently downwards over the seat of pain; in other words, to make longitudinal passes with contact. Some ascribed the good effects to the devil, some to imagination, some to friction; Glanvill, more rationally, to a sanative quality inherent in his constitution.

As to the devil, Dr. Stubbe* says, "I do not remember that ever the devil did cure a disease, no, not where his glory was concerned in it. There are a set of men (if they were women it were tolerable) that think it not lawful to have recourse unto his cures." p. 25. No doubt imagination was more kind than the devil, and had a share or the whole merit of some of the cures. But Dr. Stubbe conceived that friction could not explain all the benefit, because he moved his hands so slowly.

* *The Miraculous Conformer; an account of several Marvellous Cures performed by the stroking of the hands of Mr. Valentine Greatrick; with a Physicall Discourse thereupon: in a letter to the Honourable Robert Boyle, Esq. With a letter relating some other of his Marvellous Cures attested by E. Foxcroft, M. A., and Fellow of King's Colledge, Cambridge.* By Henry Stubbe, Physician at Stratford-upon-Avon, in the County of Warwick. Oxford, 1666. It was dedicated to his "very worthy and learned friend, Dr. Thomas Willis, Professor of Natural Philosophy in Oxford."

In the present day there are divines who preach the same barbarous ignorance, and laymen who listen to them, and read Charlotte Elizabeth Toans, and look serious.

Dr. Stubbe gives the following account of one of his cures :—

"I saw him stroke a man for a great and settled paine in his left shoulder, which rendered his arme useless: upon his stroking it, the paine removed instantly into the end of the musculus deltodes: being stroked there, it returned to the shoulder again: thence (upon a second stroking) it flew to the elbow, thence to his wrist, thence to his shoulder again; and thence to his fingers; whence it went out upon his last stroking, so that he moved his arm vigorously every way." p. 15.

Modern mesmerisers recognize this as what they see every day. By laying the hand for a longer or shorter time over the affected part, or pointing at it, especially with contact, with the fingers, and by drawing the hand along the part, especially towards the feet, or hands, or chin, such relief is often obtained as appears to the ignorant almost a miracle: when passes in other directions have failed, and common rubbing up and down, perhaps with liniments. Allow me to refer to No. IV., pp. 461-2; No. V., p. 53, &c., pp. 43, 124, &c., 137; No. VI., pp. 239, &c., 247, 258, 266; No. VII., pp. 357, &c., 388-9.

I have just received the following accounts from Mr. H. S. Thomson, whose former cases in No. V. we must all remember :—

Fairfield, near York, March, 1845.

My dear Sir,—I have still continued my course of experiments of local mesmerism for the relief of pain, &c., and I think with very good success. If I sent you a list of all the little aches and pains that I have removed, I could fill a goodly volume. I shall only, therefore, send you an account of a few of the most severe.

Anne Bean, a delicate young woman, who had suffered more or less for four or five years from what had been called a spinal complaint, had an attack of influenza in June last. I saw her about six weeks afterwards, when she was so weak she could scarcely walk, from a fixed pain in her chest and right side, the old pain in her back, and an irritable short cough attended with spitting of blood. All the symptoms were removed in four times mesmerising. The pain in chest, side, and back were relieved the first time entirely. She has been well ever since.

July 10th, Miss —, had pain in the chest, and cough; the pain had been fixed in one place and without intermission for three weeks. Removed the pain the first time; slight return the next day. Mesmerised again, after which she had no

return of pain; and in a few days, the cough, which had been troublesome for a length of time, was entirely gone.

In three or four hopeless cases, such as in malignant tumours and cancer, I have been enabled to give the greatest relief, always removing the pain for a length of time, and enabling the patients to sleep at night. In two of the cases, the general health has much improved, and the severity of symptoms has been mitigated; but the cases, I fear, are of too long standing, and the age of the patients too great; besides the nature of disease will not allow me to think recovery possible.

A farming man of Col. Smith's cut his hand severely by falling with the blade of a slasher in it. Three fingers were cut to the bone. I saw him three days afterwards, when the hand and arm were much inflamed, and he complained of great pain and throbbing as far as his shoulder. In half an hour I entirely relieved all pain, and in a quarter of an hour afterwards drew his fingers (by passes merely) perfectly straight, (they were closed before;) put a slip of rag round each finger, compressing the edges of the wound slightly. He felt no further inconvenience, and the wounds were perfectly healed in a few days.

A similar accident, but a more severe one, as it was inflicted by a circular saw, occurred to a workman of Col. Croft; and who was relieved from pain in the same manner by Col. Croft, to whom I had related my case.

On 2nd March last, my herdsman was struck by a Scotch bullock on the chin. The horns cut to the bone,—he was knocked down and was much stunned, and complained of the muscles of his neck feeling much strained. When he came into my room, six hours after the accident, he complained of great pain through his head, just above his ears, giddiness, and pain and stiffness of the neck. In three quarters of an hour, all pain, stiffness, and giddiness were removed. He had no return of any uncomfortable feeling, had a good night, and felt quite well the next morning.

I do not know whether such cases are worth recording, farther than proving the potent efficacy of mesmerism in allaying inflammation as well as nervous excitement, and the possibility of removing pain by mesmeric passes without sleep, after serious and recent injury to the parts had taken place. I have been able in several cases to relieve pains in the chest; and in some cases of inflammation of the lungs, I have seen instant and great relief afforded by mesmerism, but it is not worth while writing you an account of them, as I have no doubt many similar cases have come under your

observation, and I will bring my note-book with me to town when I come, which I think will be soon.

If you should think any of the cases worthy of transmission to *The Zoist*, pray make what use you like of them. If you should like further particulars, I will send them.

Believe me ever,

Yours very truly,

H. S. THOMPSON.

Whether Greatrakes had more than the usual mesmeric power of taking away pain, I cannot determine. But it is supposed that certain persons are more endowed with this form of mesmeric power than others. Some undoubtedly not only take away pain well, but can tell by a sensation in their hand whether they are taking it away or not; and, when their hand is laid upon a pained part, can tell the exact spot where the pain is felt. This I have heard many declare, and Mr. Atkinson, whose observation is so faithful, has often told me so in reference to himself. See the account of his local sensations when curing the ophthalmia of Miss Sandby, No. VII., p. 377.

I am, &c.,

JOHN ELLIOTSON.

XI. *Human Magnetism; its Claims to Dispassionate Inquiry: being an attempt to shew the Utility of its Application for the Relief of Human Suffering.* By W. NEWNHAM, Esq. Churchill, 1845.

SUCH is the title of a work written by a medical man in pretty extensive country practice. The labours of this branch of the profession, embracing as they do each department of medical and surgical study, leave but little time for less practical pursuits. It argues well for a man's mental activity, when in the turmoils of general practice he can keep up a *productive* acquaintanceship with literature. This has been the case with Mr. Newnham. It is not the first or second time in which he has appeared in public, and the author of *The Reciprocal Influence of Body and Mind*, does not seem to have stepped far out of the geography of his former lucubrations, when he launches into the "forbidden" sea of mesmerism. It may be fairly considered as another chapter of *The Reciprocal Influence of Body and Mind*; and yet the gulph of prejudice which he must have passed over to attain

his present position, cannot be better described than in his own introductory chapter.

"About twelve months since I was asked by some friends to write a paper against mesmerism,* and I was furnished with materials by a highly-esteemed quondam pupil, which proved incontestably, that under some circumstances the operator might be duped—that hundreds of enlightened persons might be equally deceived: and certainly went far to shew, that the pretended science was wholly a delusion—a system of fraud and jugglery, by which the imaginations of the credulous were held in thralldom through the arts of the designing."

The dedication of his work to the Rev. T. Osmond Fry, "his young friend" and former pupil, leads us to infer the source of *those materials* which we wish he had given to the world.

Mr. N. possessed too much worldly wisdom to rush to the conclusion, which the gentleman who put into his hands his counterfeit mesmeric facts, seems to have reached; and under a sage analogical impression that there was *something* "sterling," in spite of the undeniable existence of the "base coin," he candidly acknowledges,—

"I dared not undertake to write against the reality of that which might be *simulated*, because it had been *simulated*; and I determined on investigating for myself a subject which up to that time had obtained my unqualified contempt."

We congratulate Mr. N. We prefer the support of truth to the love of consistency. But though he supports truth, he must be subjected to the ordeal of just criticism. We see too much of the sensitiveness to ridicule in our fellow men not to admire Mr. N.'s avowal of his convictions. Had those convictions been more the result of his own personal observations than of his reading, they would have pleased us better. There are many points of view in which he has placed the subject happily. He has related one *remarkable case*. He has disarmed the religious world (as it is called) of some of their prejudices, founded on satanic or demoniacal fallacies, better suited to a Chaldean age than the nineteenth century of the Christian era.

The objections of medical men as a class he has well handled; but we do not think that his mode of treating the subject will pierce the rhinoceros hide of prejudice with which a

* Query. Is Mr. Newnham one of certain gentlemen requested by Dr. Forbes to write an article against mesmerism? After a vast deal of labour an article appears in the April number of the *British and Foreign Medical Review*—more of this anon.

large pachydermatous class of medical society enshroud themselves. French literature forms but a weak catapult with which to besiege the stolidity of English prepossession. A sound physiological and pathological enquiry into mesmeric phenomena, is still a desideratum; and though Mr. N. has gallantly made the attempt to fill up the gap, we must acknowledge that the task is still left for a *more practical* investigator of the subject before the portcullis is thrown open, and the citadel surrendered.

After reading the first chapter of Mr. N.'s book we were somewhat disappointed. The philosophic introduction of Mr. Townshend* was still fresh in our memory. "Having had many opportunities of convincing myself that man can really influence his fellow in the manner called mesmeric, I have determined to arrange and classify the phenomena, relative to this influence, which have fallen under my own observation, in the hope of reducing them to a few simple and general principles." *Had such been the natural history of Mr. N.'s book*, we should have felt somewhat more indebted to him. The man who is ready to write a formal treatise after one year's cramming is too rapid a philosophy for our slow understanding. It looks more like the gulping of a brief, which the barrister is sometimes obliged to accomplish in order to make an *ex parte* statement before a jury: it is more suggestive of the sagacity which describes an approaching change in men's opinions and of the *cacothætes scribendi*, than the inspirations of genius. We can, however, appreciate the ardour with which a brain like Mr. N.'s enters upon the investigation of a subject which has been recently presented in a new aspect to his captivated imagination. If we may be allowed so serious a comparison, he seems like a Saul breathing out threatenings on his way to Damascus—suddenly arrested by a vision of clairvoyance, and thenceforward fired with the zeal of an apostle, preaching the faith he once persecuted. Some brains pass electrically from the negative to the positive pole, and Mr. N.'s seems one which does not long remain in a state of oscillation.

We do not like the *name on the title-page*. The term *Human Magnetism* is objectionable. It involves a theory at present *unproved* if not *untenable*; for in the present state of the science it is a gratuitous assumption to connect it with any modification of electrical forces: and to call it human is erroneous, since man can mesmerise the brutes and the brute man.

We do not admire the fastidiousness which refuses to

* *Facts in Mesmerism.*

name a science from its prominent promulgator; yet, inventing no new term, adopts the very title which (connected with the gratuitous theory of its first promulgator, Mesmer) alone gave point to the benumbing report of the French Academy in 1784. "The name diverted enquiry from the phenomenon itself, and like a tub thrown out to a whale, served long as an object of attack, when the real point in debate remained untouched altogether." The term mesmerism, as Dr. Elliotson well observes, involves no theory, and whether or not like galvanism, it will remain permanently attached to the phenomena thus grouped, at present we know not: but we unhesitatingly avow our belief that no unobjectionable theory has hitherto been given to the world, and therefore during the period of investigation and doubt, we abide by the term which Chenevix employed and Elliotson adopted. *Mesmerism*, and its useful adjective *mesmeric*, have now become household words, and we see no advantage in going back to an earlier and less correct phraseology. The impropriety of connecting such a term as magnetism with the great variety of phenomena to which his book relates, ought to have impressed his judgment.

That many abnormal states of the nervous system may be produced artificially by various processes, and that such measures have produced decidedly beneficial effects in many serious diseases, no longer admits of question. The observations of Mr. N. on the application of mesmerism to the relief of human suffering, though barren of original facts, are valuable and judicious. Here he has done some justice to Dr. Elliotson,—

"The doctor," says Mr. N., "is no friend or favourite of ours: we differ from him essentially in many of his views: but no one who *knows his history* can at all doubt the *truthfulness* of his report,—his cases afford *primâ facie* evidence of sincerity and truth, and making all due allowance for the enthusiasm of his character—and allowing a liberal discount for this infirmity—there yet remains behind unquestioned and indisputable facts, which are as much entitled to credence as any other facts, and which if disbelieved for want of sufficient evidence, must sap the foundation of all human testimony. We have also had the opportunity of ascertaining from the best possible quarters, viz.: those who were prejudiced against him, that more than one of his reported cures are substantially true: and if so, he is entitled to our belief for the rest."

Among the many ills "which flesh is heir to," there are some which resist all the armamenta of the most discursive *materia medica*,—there are a few which produce much suffering, and for which the most skilful physician fails to administer relief,—where neither the "*ars medicina*" nor the "*vis*

medicatrix natura," succeed in effecting recovery. Epilepsy, chorea, neuralgic affections, hysteria, mania, though often curable by ordinary therapeutics, are sometimes the *opprobria* of our art. In the latter case, Sir Benjamin Brodie seems willing to hand them over to the quacks,—we think they may be retained in the careful management of the profession. We refer to the cases of this description related in the volumes of *The Zoist*, and we avow that Dr. Elliotson has collected facts enough to justify the wise practitioner, when baffled in his ordinary resources, in fairly making trial of the *mesmeric mode of treatment*. It would be cruel to deprive a patient of this description of the chance which mesmerism affords. Some, however, object to mesmeric treatment on account of the errors, eccentricities, selfishness, and empiricism of its first promulgator, Mesmer. The character of this German physician, we believe, is not yet fully understood. He has been painted by his rivals and his enemies, and we know very well what Catholic writers say of Luther. We must receive the criticisms of cotemporary rivals, "*cum grano salis*." Let it be allowed, however, for the sake of argument, that *Mesmer was the man he is represented to be* by his cotemporary rivals—his parallel may be met with in Paracelsus.* Yet what medical man now abstains from the use of antimony, mercury, and opium, on account of the quackery of the man who first introduced them to general notice? Are we to be laughed out of the use of these remedies because Paracelsus theorized most fantastically on their nature and properties?

* The present President of the College of Physicians says of him, "In contemplating the career of this extraordinary man, it is difficult to say whether disgust or astonishment is the most predominant feeling: his insolence and unparalleled conceit, his insincerity and brutal irregularities, and his habits of immorality and debauchery, are beyond all censure; while the important services he has rendered to mankind by opposing the *bigotry of the schools*, and introducing powerful remedies into practice, cannot be regarded without feelings of gratitude and respect. But in whatever estimation Paracelsus may be held, there can be no doubt but that his fame produced a very considerable influence on the character of the age, by exciting the envy of some, the emulation of others, and the industry of all." And again, "In the year 1493, was born at Zurich in Switzerland, Paracelsus, or as he termed himself Philippus, Theophrastus, Bombastus, Paracelsus de Hohen Neim, a man who was destined to produce a greater revolution in the *materia medica*, and a greater change in the medical opinions and practice, than any person who had appeared since the days of Galen."—*Dr. Paris's Pharmacologia*, p. 76.

The hypothesis of Paracelsus and Mesmer, may be equally at variance with legitimate induction and right reason—their conduct in society as men, and as physicians, may equally draw down upon their names the contempt and disgust of the enlightened portion of mankind, but if their processes of cure are on examination found to be efficacious, it is our duty to employ them.

Mr. N. devotes a long chapter in his book to the consideration of Somnambulism and Clairvoyance. We think he would have done better to have separated the two subjects, as they have no *necessary* connection. Had our author devoted himself to practical experiments, he would never, we imagine, have fallen into the mistakes of the following passage.

"Somnambulists may be more or less clairvoyans—more or less perfect—and may offer very varying phenomena; but the almost invariable attributes of this state, are the faculties of seeing with the eyes closed—their intimate connection with their magnetisers—the development of their intellectual faculties—the insight into their own structure—and the foresight of their approaching maladies."—Page 237.

We imagine *seeing with the eyes closed—insight into their own structure*, and the *foresight of approaching maladies*, to be far more rare than Mr. N. would lead us to believe. They are not "the almost invariable attributes" of somnambulism. Dr. Elliotson mesmerised for years—producing *somnambulism continually*—and yet he was unable to testify to the fact of "seeing with the eyes closed" when he published the last edition of his *Physiology* in 1840, and has never yet, we hear he declared last week, met with it in a case of his own. But Mr. N.'s book is full of errors. He says at p. 92, that a *rapport* must be established between the operator and patient before phenomena can be developed.

At p. 242, that somnambulism is comparatively rare.

At p. 243, that "the somnambulist knows nothing beyond what he knew before in his natural condition," contradicting himself, however, at p. 262, by asking "how we explain the facts of lucid individuals seeing things, and detailing circumstances of which they could have had no previous knowledge?" and by declaring at p. 295, "that they know what passes at a distance from them, and recognize persons and places, whom and which they have never seen."

At p. 261, in reference to the isolation of somnambulists, he is completely wrong.

At p. 102, he says, that there is a "very marked susceptibility of persons whose health is weakly," and repeats this at p. 103, whereas in truth in persons whose health is weakly their susceptibility generally lessens, and weak persons are often quite unsusceptible.

At p. 262, that certain forms of clairvoyance occur only when the patients are not *en rapport*; and at p. 295, that these occur *only* through the organs of those with whom they are in *rapport*.

At p. 317 he speaks of a *real* faculty in somnambulism

whose phenomena are entirely different from any which we possess in our usual condition of being, and at p. 314 says, that the knowledge of the state is always in exact proportion to the intellectual vigor possessed during the waking hours. These are but a few of the absurdities we could point out.

The thirteenth chapter of Mr. N.'s book is devoted to the discussion of Phreno-mesmerism. The question is asked—

“How comes it that some decided and thorough-going phrenologists are decidedly opposed to mesmerism, and some believers in magnetism are opposed to phrenology?”

The answer is very obvious, and does not involve the truth or falsehood of either science. Scarcely four years have elapsed since phreno-mesmeric phenomena have been the subjects of investigation. The announcement of the first experiments created, as all curious and striking novelties in science do, a great sensation. The *Phrenologists* were taken by surprise—they never anticipated so close a connection between sciences hitherto so divergent. The corroboration of phrenology by mesmerism, seemed to some almost too good news to be true; mesmerists who had rejected phrenology were thunder-struck, and often said audibly, “Well, then, phrenology is true after all!” A few calmly examine the evidence—others carefully repeat the experiments—and a third party set about manufacturing a theory or explanation. Mr. N. belongs to the latter class, and he comes to the consideration of the subject with a preconceived bias. Hypothetically concluding that all phrenology is false, he suggests that the experiments of phreno-mesmerists are contradictory. Instead of a calm investigation of facts, he endeavours to throw doubt over well-established evidence, and forces a *mushroom* explanation in the *hot-bed* of his own imagination.

Miss Martineau was similarly circumstanced with regard to her *previous* opinions on phrenology—but with that humble and tractable spirit which inductive philosophy inspires, she has submitted to the evidence of facts. She has now cast aside her prejudices against phrenology, and in her last letter (February) acknowledges the reality of phreno-mesmeric phenomena. Mr. N. professes to be a pupil of Lord Bacon,—we recommend him to *make experiments*; or if he does not mesmerise, let him watch the experiments of others before he denounces the fallacy of phreno-mesmerism.

The *first objection* which Mr. N. raises against phreno-mesmerism, is the *multiplicity of organs* which Mr. Sunderland professes to have discovered. Mr. Sunderland is an American, of whom we know too little to be able to estimate at

his proper value. There is an illogical looseness about his statements, which require the most thorough sifting. He may possess a talent for observation, but he is evidently wanting in the attributes of a philosophic brain. We have read his speculations in the American *Phreno-magnet*, but what should we say of the botanist who, dazzled by the various colours of a dahlia-bed, stoutly contended that the "Prince Albert" and "Queen Victoria" were *new species* instead of *varieties* of the *same specific* plant? The mental operations are probably incapable of solitary action—each faculty has its usually associated faculties—hence some of the confusion of Phreno-mesmerists. The old metaphysicians were right in laying much stress on what they called the *association of ideas*. Many of the supposed new organs can be accounted for on this ever-recurring principle; and because Mr. Sunderland has been unwise enough to announce the discovery of a hundred and fifty organs, is Mr. N. on that account to reject all the evidence of other investigators? He may with as much reason throw aside all the meteorological observations of a Herschel or Arago, on account of the palpable errors of *Murphy's Weather Almanack*. Mr. Sunderland, however, acknowledges "that all the light upon the subject of phrenology has not led us to alter one of the landmarks laid down by the immortal Gall: indeed all the results at which we have arrived, have most wonderfully confirmed the discoveries and positions assumed by that distinguished man with regard to those organs, the locations of which were definitively fixed by him." Mr. Sunderland's supposed *new organs* appear to be *shades of feeling* of the original *radical* faculty. In that portion of the brain located to *Love of Approbation*, what more likely to be associated with its exercise or excitement than *ideas* of a "*sense of dignity*," a "*sense of modesty*," a "*sense of ridicule*," "*vanity*," a "*desire of display*,"—why these *supposed new organs* are evidently *modifications* of a "*Love of Approbation*," with its associated ideas. It argues a great want of metaphysical acumen not to be able to trace up these beautiful *varieties* of human feelings and ideas to the excitement of the *same primitive faculty*. The fact is, those who have *previously* condemned phrenology look into the discrepancies and inconsistencies of those who testify to the *new facts*—while those who have wedded themselves to a *certain system of phrenology*, when they hear of *new organs* by the hundred, chivalrously rush to the defence of the *outworks* of their creed, which they imagine are threatened with invasion. The two parties, finding their lines of defence run parallel with each other, enter into a

"solemn league and covenant," and swear eternal enmity to phreno-mesmerism—" *delenda est Carthago.*"

The leaning of Mr. N.'s brain creeps out in the following admissions :—

"It is well known that without having any positive opinions on the subject, &c., we have *ranged ourselves* with those who withhold their belief from the multiplicity of the organic subdivisions."

In other words, he had rejected phrenology "*without any very positive opinions on the subject.*" Alas! the inconsistency of a man's *ranging himself* on this or that side of any question, *without any very positive opinions on that question?* Into what a labyrinth does it lead him! We have not had the pleasure of reading Mr. N.'s other works, but we imagine he must have professed some "very positive opinions" on the subject, or how could it be "well known" that he had ranged himself with those who reject phrenology?

We allow that the varying reports of experiments of different phreno-mesmerisers may puzzle Mr. N., but has he never been puzzled in his medical inquiries by the most contradictory statements and conclusions? Cullen, Brown, and Broussais contradict each other's facts as well as theories. The Humoral Pathology was *dead and buried* by the Solidists, and now behold a living resurrection of its doctrines in all the schools of Europe! Does he conclude from this, that *all medicine* is a fallacy? If Mr. N. rested on his *reading* for his medical opinions, we can imagine such a result as not improbable. But would not a philosopher, anxious for truth, sift the evidence—analyze the facts—explain apparent anomalies reconcile unharmonious views—observe for himself—embrace a comprehensive theory, even of medicine, and make "the winds and waves" of discordant facts and doctrines obey the talismanic influence of a mighty mind? *A temple to truth may be built by a wise master-builder, even with the Babylonish bricks, brought together by discordant workmen.* Mr. Sunderland's experiments, as well as those of other phrenologists, may be composed of "hay and straw and stubble," as well as a minute portion of genuine gold: let them be subjected to the crucible of intellectual chemistry, and the product will be worth preserving.

Having summarily dismissed Mr. Sunderland, Dr. Elliotson is next alluded to by Mr. N. Dr. E. "states he has succeeded in mesmerising with separate and distinct effect each side of the brain or nervous system." In reply to this fact, Mr. N. says, Dr. E. has got a "very lively imagination" and

"not a very sober judgment." We must confess that this is not a very fair way of escaping from a difficulty. Suppose Dr. Cowan, or the editor of the *Lancet*, were to treat him with some of his own logic dressed up as follows:—"Mr. N. is an ingenious and elegant writer, but too speculative and enthusiastic to be trusted either in his facts or legitimate inferences." Did not the *Provincial Journal* use this argument against Mr. N.'s defence of mesmerism at Derby? Was it a fair way of putting him down? Now there are many persons, and we confess ourselves among the number, who have arrived at the conclusion, that Dr. Elliotson must be far *less imaginative* than Mr. N., and having watched the doctor's career, as an investigator of the symptoms of disease, and of the effects of medicines, we have detected a decided leaning to the simple observation of facts, and a decided indisposition to theorize or speculate. We think Galileo, looking through his telescope, a safer philosopher than Descartes working out his vortices.

Dr. Elliotson's *Human Physiology* is full of facts—he has evolved no new theory in his Lectures on Medicine—his *forte* is a delicate observation of facts—he has hitherto never ventured on an hypothesis respecting the mesmeric agent. It is now seven years since he began the study of mesmeric phenomena. A pretty long apprenticeship. Scarcely one year has rolled away since Mr. N. became a mesmeric neophyte, and yet after noticing facts so few, that they may be counted on one's fingers,* we have a work of *more than 400 pages* specially devoted to the subject, and even an hypothesis ingeniously hinted on the basis of "*Energia*" or "*Actinism*," as affording "some knowledge or some enlightenment of our ideas on the subject of clairvoyance." Several years elapsed before Dr. Elliotson announced his testimony of the fact of clairvoyance—a few months suffice to make Mr. N. not only a believer, but an advocate of all the higher phenomena of mesmerism,—clairvoyance, thought-reading, prevision, &c., &c. Mr. N.'s sneer at Dr. Elliotson's "lively imagination" and "not very sober judgment" certainly after this analysis seems rather ludicrous. It reminds us of the intoxicated gentleman who, with the most self-complacent view of his own sobriety, was most doggedly impressed with the notion that all the rest of his more temperate companions were quite drunk.

On the subject of phreno-mesmerism then, let us refer to Mr. N.'s own estimate of the value of Dr. Elliotson's facts, already quoted in an earlier part of this article,—

* It does not appear that Mr. Newnham has ever mesmerised a patient, and we believe that he has only witnessed one case of mesmeric sleep!

"No one who *knows his history* can at all doubt the *truthfulness* of his report!"

But says Mr. N.—

"If we admit the facts and conclusions to which they necessarily lead, we must give up the ideas of personal identity and moral responsibility."

Nego consequentiam. But, allowing this to be a rational argument, and containing within itself the "*reductio ad absurdum*," I would ask, how does it apply to Mr. N.'s own view,—

"That this much vaunted phreno-magnetism is explained by the well-established law of clairvoyance, by which the magnetised *thinks* and *feels* with the *brain* of the magnetiser."

Personal identity and moral responsibility we imagine are in much greater danger from this explanation! We must confess ourselves however opposed to any such line of reasoning; "immoral consequences" are quite *imaginary assumptions* respecting the tendency of *philosophical facts*, and we do not think it is quite fair for Mr. N. to *reason out* the truth or falsehood of this or that position, from the injurious or dangerous tendencies which he alleges can never result from truth. He has taken the idea from Rousseau "*vous répétez sans cesse que la vérité ne peut jamais faire de mal aux hommes—je le crois et c'est pour moi le preuve que ce que vous dites n'est pas la vérité.*" Dugald Stewart has well translated the passage—"You repeat to me incessantly that truth can never be injurious to the world. I myself believe so as firmly as you do, and for this very reason I am satisfied that your proposition is false." The syllogism is based on an assumption—the minor proposition is defective. It may answer very well as an *argumentum ad hominem* should your opponent acknowledge the assumption as a truth; but Rousseau should have known enough of Aristotelian logic to have detected the fallacy. To Mr. N. we would say, the inductive system of Bacon has banished Aristotle from the schools: we live under the supremacy of *facts*, and he who lifts the *veil* from Nature must not shudder at the glance she gives him.

The Brahmin who destroyed the microscope which disclosed living myriads in the pure waters of the Ganges, acted under the assumption of certain "dangerous moral consequences" which would follow the extension of this anti-Brahminical knowledge among his Hindoo fellow-countrymen. The microscope dared to contradict the *Shaster*—the impious instrument of a "vain philosophy" was dashed into a thou-

sand atoms, and the Brahmin lived on, we doubt not, in spiritual pride, congratulating himself that he had vindicated the honour of his gods, and had done a noble act in defence of the true faith. "Dangerous consequences!" Such was the plea of the sacred college of Cardinals when they imprisoned the philosopher of Pisa—and the Brahmin's European prototype was the Italian professor, who, with ghostly dread shrunk from the sin of looking through the telescope of Galileo! The ostrich which buries her head in the sand to escape her enemies is as rational as these pseudo-religionists—away with such a mode of meeting philosophical inquiry! *Experience alone must be appealed to in our investigation of Nature.* To use a homely proverb of Pythagoras, when a man leaves the home of his ignorance in the pursuit of knowledge he must not look back. Mr. N. rejects phreno-mesmerism, because he asserts it is destructive of moral responsibility and personal identity. We cannot decide on its truth or falsehood on any such imaginary tendencies. We recommend Mr. N., with an *unprejudiced mind*, to enter upon the investigation of phreno-mesmerism—

"Prestat Naturæ vocæ doceri quam ingenio suo asperè."—CICERO.

To be a worshipper of truth is the highest style of man: in the nobility of his nature he must sometimes trample under his feet the superstitions of infancy—the badges and watch-words of sect and party—and the dogmas of an early faith. Cicero must have forgotten the lessons he received at Athens when he said, "*si erro, libenter erro.*" Error must inevitably mingle with all human pursuits and inquiries, but let us never willfully and willingly err. Truth must, from its very nature, be the wholesome pabulum of intellectual vitality; error must ever be the poisonous plant, which intoxicates with illusions, and then paralyses all the powers of intellectual progression. The phenomena of phreno-mesmerism demand the attention of the *metaphysician* and *physiologist*—it offers a new phasis for each mode of inquiry. And whether we conclude with Mr. Prideaux that its enigmas are solved on the theory of clairvoyant thought-reading, or with Drs. Elliotson and Engledue that the brain of the mesmerised is the actual recipient of a stimulus from the touch of the mesmeriser, there is enough on either view of the subject to excite to *sober* and *patient investigation*. We say to those who explain away phreno-mesmeric phenomena, that even allowing them to be the result of "thought-reading," or a "well established law of clairvoyance," which we are far from admitting, are not the facts worthy of diligent inquiry? Are they not *equally in-*

interesting? To our own minds the cerebral excitement with the beautifully varied expressions of the patient's countenance produced by the touches of the mesmeriser, form studies for the artist as well as the philosopher. They are no fallacies, and supposing they form but sections of the great subject of clairvoyance, are they not as remarkable as those cases to which Mr. N. has devoted such lengthened notices? Is it fair to dismiss phreno-mesmerism so summarily, because it does not square with previously received notions? Let us carefully investigate, and be content to plod on in the observation of facts. In navigating the ocean of knowledge, though our compass may be sometimes reversed, and the stars shrouded in mist, we must not forget that the proper occupation of a wise captain is to work up the log-book of observed phenomena, by which he may sometimes draw a shrewd conclusion respecting his position. In phreno-mesmerism Mr. N. will find there is much that is beautiful and interesting, provided he can dismiss his prejudices. It must not be strangled in its birth as a monster—it must not be set down as a fallacy, because it ruffles our metaphysics.

The length at which we have discussed the merits and demerits of Mr. N.'s book, shews that we attach some importance to its publication. It will lead two classes of bigots to think more favourably of the claims of mesmerism—the *fanatical* and *scientific*—those who with Mr. Hugh M'Neil and 'Charlotte Elizabeth' vaticinate—and attribute mesmeric phenomena to Satanic influence—and those who with Brodie and Liston, because they cannot slice it with their scalpels—or with Faraday and Orfila, because they cannot put it in a bottle, dogmatise, and would kick it out of the pale of inquiry as "sheer humbug." Religious bigotry would manacle philosophical truth with the handcuffs and clanking chains of a self-styled Holy Inquisition. The Star-chamber is gone, but its spirit remains in the existing fanaticism of some of our modern Protestants. A belief in witchcraft has become fortunately extinct, except among the vulgar (a Kepler no longer goes to Tübingen to save his mother from being burnt as a witch), but a belief in demon-craft is revived, and raving theologians, male and female, have raised the cry of Satanic agency against the mesmerisers! To such parties Mr. N. condescends to address a lengthened argument; for our own parts we must confess we are impatient enough to think such dreaming bigotry more worthy of pity than of logic.* The sturdier bigots of science are principally con-

* "Reason alone, says Liebig, in one of his most interesting works, "will not prevent whole nations from falling into the most abject superstitions,

stituted of such men as have acquired perhaps notoriety in some *special* department, whose *calibre* of mind offers impediments to their taking any very enlarged views. Such men as Cuvier, Laplace, Jussien, and Hufeland, who have examined the subject with attention, and have avowed their belief in mesmeric phenomena, throw the *petitesse* of modern "clique" leaders into the shade. The medical profession in general have stood aloof—or looked coldly on, waiting the oracular nods of the worthies of Lincoln's-inn-field's—addicted to a species of "idol worship," so well described by Carlyle,—like the pupils of the sophists of old, they are accustomed "*jurare in verbo magistri*."† Light, however, breaks in through other windows than those at the Medico-Chirurgical Society, and Mr. N. is a living proof that some of the medical men of the provinces can think for themselves. There is about him what Dr. Arnold would call a "moral thoughtfulness," from which much good may be argued—he does not belong to the class of "camp-followers." We have ventured to criticise his work keenly, because we should like to see its blemishes amended in a second edition, which the daily increasing number of readers on mesmerism will no doubt demand. We see in the remarkable expression of no "very positive opinions" on phrenology, an augury of future convictions. We will venture to prophesy that Mr. N. is in the transition state, and we ought fairly to appreciate the difficulties which a man in his position, and at his time of life, must have in making mesmeric experiments. We do not, however, participate with him in the notion, that mesmerism should be restricted to merely therapeutic objects. We can see no *desecration of its powers* in well-directed *experimental researches, without cruelty or torture*, into the more obscure parts of the physiology of the brain and nervous system. The mesmerists possess an advantage over Majendie—they can produce cataleptic rigidity with a *touch*—they need not *nail* a living dog to the table for the purpose of experiment—they can leave the cruelty of slicing the cerebral hemispheres of living rabbits and pigeons to such men as Fleurens, for with Elliotson they can *manipulate the surface of the head*, with as distinct results as follow from touching the keys of a musical instrument. Hitherto

while even a child, whose mind has been duly developed and instructed, will repudiate the fear of ghosts and hobgoblins."

† Dr. Flader, of Lymington, is the representative of the majority of his fellow-professionals, and an illustration of our argument. He says, "I have lately had the opportunity of conversing on the subject of mesmerism with some distinguished members of the medical and surgical professions, and I have been gratified to find their ideas the same as my own on the subject, and so far from lending themselves to the *absurd innovation*, they do not countenance it."—p. 24, *Mesmerism or Facts against Fallacies*, by Adol. Kiste, Esq.

metaphysicians have appealed to internal consciousness as their chief source of knowledge of the phenomena of mind. Phreno-mesmerism affords a new *organon scientiæ*—a new field of inquiry—it brings *metaphysical inquiries* within the pale of the *demonstrative sciences*.

S. O.

XII. *Dr. Forbes and our Prophecy.* "Mesmerism true, Mesmerism false,"—an article printed in the *British and Foreign Medical Review*.

"The Brahmin crushed the microscope which developed to him natural facts. You, like the Brahmin, influenced by the same cause—ignorance, attempted to crush men who were devoting their attention to natural phenomena, and developing truths, *which in some jesuitical article you will soon be compelled to acknowledge.*"—*Zoist*, p. 276, July, 1844.

THIS was addressed by us to Dr. Forbes, when referring to his conduct in 1839, and the utter silence of his journal ever since that period.

It is now some months since we first heard it whispered that the *British and Foreign Medical Review* was preparing a *grand article* against Mesmerism. Mesmerism was making head; the younger and more intelligent members of the profession were inquiring seriously what it was; were making experiments in order to satisfy themselves of the reality of the asserted facts; and it was becoming evident, that unless the great professional organ stepped in, either to "put it down" or, if needful, to move on a little further in its wake, it might assume so formidable a shape, and get so far in advance, that all chance of having a share either in its suppression or its success would be lost. As time went on the rumours of the *grand article* became louder; it was written; it had been read to privileged and select coteries; it had been rewritten; re-read; at last it was pronounced perfect, a settler of the whole question, and so great became the anxiety of the author or his editor not to deprive the world, even for a few days, of so valuable a production, that impatience could not brook the delay until the 1st of April, but the article must appear as a separate pamphlet, and it has accordingly been just issued, under the title we have quoted.

Want of time and space prevents our noticing it this month at any length. As an article in the *British and Foreign Medical Review* in the year 1845, we shall feel called upon to examine it more in detail in our next; had it appeared simply as a pamphlet, we can assure our read-

era we should have passed it over with very short notice. The only thing new is the moderation of the tone, the freedom from that abuse which generally characterizes articles against mesmerism, and so far we congratulate the author on his good sense; but if he imagines he has placed mesmerism in any new light, or has offered any new arguments that at all alter its position, he deceives himself, as much as we are sure he deceives himself in the estimate he appears to form of the amount of information possessed by the profession generally on the subject. As an article intended to instruct or guide the profession, we believe it will prove useless. The bigotted opponents of mesmerism will doubtless refuse all instruction, and remain bigotted and ignorant to the end; the inquirers are most of them far ahead of the writer of this pamphlet, and such as are not we fancy will be little satisfied with reasonings which rather go to prove that many things may be, and that many others *may not be*, than that any thing *is*.

The title of the pamphlet should rather have been *Mesmerism not False, Mesmerism not True*; for the author's "philosophical scepticism" appears to resolve everything into a "great perhaps." Somebody somewhere affirms that "every error is a truth abused," and "it has been wisely said that, commonly, there is to be found a truth at the bottom of every *honest* extravagance:" *ergo*, reasons our author, there may be some truth at the bottom of mesmerism, particularly as many of the asserted facts rest upon very respectable testimony, and are not opposed to other recognized facts. Whether these recognized and supposed known facts rest upon evidence anything like so conclusive as many of the rejected facts of mesmerism, we shall perhaps have to inquire hereafter, this however is about one half our author's case, spun out rather laboriously; the other half consists mainly of another *perhaps*, which, as the first really appears to assert something, and might be called the *perhaps positive*, we shall call the *perhaps negative*. It amounts to this,—As the testimony is not so strong in favour of the remaining alleged facts, and as they are not so easily reconciled with our previous notions, *perhaps* they are not facts. The author however cautiously brings in only a verdict of "not proven," and asks time for further inquiry:—The way however in which he arrives at his *perhaps negative*, is not so satisfactory as that in which he reaches his *perhaps positive*. It appears to us that his logic is not so sound, and, what is worse, that his statements of cases are not always over honest, and as this is a grave charge we must in our future notice

endeavour to substantiate it; for the present we will just remark that, although the case of Alexis is quoted as an example of the feeble character of the evidence adduced in proof of clairvoyance, and although Dr. Forbes's notes of the two exhibitions of Alexis, which appeared in the *Lancet* in August last, are reprinted in full as an appendix, all that is said on the other side is, that Dr. Elliotson has collected in the January number of *The Zoist* "a variety of attestations, to shew that Alexis was truly and faithfully all that, before his arrival in London, he had been represented, but that the critical eye sees defective evidence, and room for delusion or collusion in almost every one of the recorded cases." No mention whatever is made of the previous number of *The Zoist*, for October, 1844, in which is a detailed account of Dr. Forbes' conduct during the exhibitions, of which he published his notes, and where the "critical eye" may detect, both in Dr. Forbes' proceedings and statements, much that it would call, if not actually dishonest, yet as near to it as prejudice and weakness can carry an otherwise honourable mind.

For a critic, the first requisites are honesty and impartiality; qualities of which the writer of this pamphlet boasts more liberally than he makes exhibition. We predict that it will make no impression; it is too careful, and too specious, to affect any honest thinker and looker for himself; and we feel we may safely put off, until our next number, that notice which, as we have said, we shall feel bound to accord to the vehicle of communication, the *British and Foreign Medical Review*, rather than to the article itself.

Y. E.

XIII. *Poetry in Philosophy and Philosophy in Poetry.* By HENRY G. ATKINSON, Esq. F.G.S., Upper Gloucester Place.

TO THE EDITOR OF THE ZOIST.

Sir,—The hour has come when a great poet should be born; one whose exalted genius would tune its mellow song to those deeply important truths, which are now forcing their way into the obscurity of a long stagnant philosophy,—truths, which are already shining over the world, like the beautiful light of the breaking dawn upon the high hill tops. A few only are up and stirring;—whilst the world at large still slumber on in the trance of long succeeding ages; but the truth moves on, and the astonished sleeper starts from his dream, and hides away his face from the light. Error and prejudice are already straining every nerve to shake off the intrusion; but the night fades away—the light grows fa-

miliar—novel facts gradually penetrate the most obscure recesses of thought—a new day appears—and all is wonder that we could have slept so long. But the youthful poet in the sport of immature thought has declared that “Philosophy would clip an angel’s wings,” whilst the austere philosopher in his turn deems verse a crime,—

“And trath not truth if told in rhyme.”

Such is the prejudice of individuals to their respective pursuits,—but what is the fact? Why is Shakespeare so great a poet, and so universally admired by the most discerning, but that he possessed a deep insight into human nature, amounting to a kind of intuitive philosophy, with the gift to express his sentiments in so vivid and pure a style, that he at once seized upon an abstract truth from the mass of conventionalism in which it was involved, and in a few clear and refined expressions conveyed the loftiest sentiment or the most profound conception? Indeed, the highest reach of poetry is ever to express the purest ideal and the grandest realities in the most simple, elegant, and forcible language. For what is poetry without that philosophy, leaving with it a deep sense of the sufferings of poor human nature, and this illustrated by fine imagery in agreeable and musical measure,—what more than the “sounding brass or a tinkling cymbal?”

Whilst then we give men knowledge, and train them up in good morals and right principles, let us not forget how essential is a refined taste; that the spirit of poetry and philosophy should work on together; as we see them developed in many of the greatest beings the world has ever possessed—Shakespeare, and Lord Bacon, Milton, Pope, Michael Angelo, and a host of others; and, in our own time, Coleridge, Hazlitt, Byron, and Shelley,—for how unpalatable and wearisome to an elevated mind is the simple detail of facts when only given in a kind of dry powder of abstract philosophy,—as well might we dim the myriad lights of heaven, unpaint the rose, or strip the human face divine of its fine covering, which veils the important though unsightly apparatus of which it is composed.

Facts are only valuable when they shall expand into regenerating principles, set forth to ameliorate the condition of mankind and elevate his nature. And the best reality—life itself—what is it all but a kind of poetry—a dream? Yes, philosophy and poetry—the good, the true, the beautiful, and the sublime—are so linked together all through nature, that we can hardly separate them, without doing violence to

that unity and dependence by which all existence is wove into one harmonious whole; we must then be content to love on and worship them together, in each other and through each other. The highest conceptions of the poet ever entailing the purest philosophy, whilst the loftiest and most enlarged views of the philosopher and philanthropist verge into the most sublime poetry.

I beg permission to close these remarks with a few clever lines on mesmerism, extracted from the lately-published selections by my excellent friend Miss Savage, called *Angel's Visits**—a name certainly most appropriate to the following lines, and which I think may interest your readers.

THE MAGNETIC SLEEPER.

Aye, come and gaze, for deep repose hath bowed the sleeper's head,
And with its heavy thralldom quelled her sorrow: though my tread
Sounds through the dim and silent room, she marked not that it fell,
But slumbered as she slumbers now, beneath a hidden spell.

And who art thou, that patiently with thy unwearied hand
Weavest the subtle charm as calm, as guardian spirits stand
Beside the cradled infant's rest, to bless with watchful eye
The guileless and the holy sleep that visits infancy?

How cam'st thou here 'mid sorrowing hearts—when friends so often fly?
Where is thy spell to calm the woes of poor humanity?
Like one who tunes the jarring chords to some melodious strain;
Till echos catch the song thus woke, and breathe it back again.

Thought binds her starry diadem, aye—proudly! on thy brow,
And makes thine eye her living shrine of light—but who art thou?
There is no kindred blood to bind, no tie more dear or warm,
And yet upon our hearth thou stand'st a beacon in the storm,

A soaring spirit, bold and free as the unfettered wind,
Exploring with its rapid wing each mystery of mind,
Searching the deep and hidden track where but the dauntless soar,
To read the countless secrets hid in nature's mystic lore.

If thy philosophy should fail to cheat thine heart of gloom,
That follows e'en the wise and good from childhood to the tomb,
The smiles we owe thy patient care, a prayer to heaven shall be,
And joy from hearts that thou hast blessed in blessings fall on thee.

Whence is the spell?—"Thine mighty mind" I heard a voice reply,
That bear'st alone that changeless stamp of immortality;
And nobler tasks shall yet be thine, and heavenward be the flight,
When God all secrets shall reveal in noon-day splendour bright!

* *Angel's Visits: Poems by Anna Savage.* Longman.

BOOKS RECEIVED.

- Edinburgh Phrenological Journal. January.
Medical Report of the Case of Miss H. — M ——.
Letters on Mesmerism, by Harriet Martineau.
Journal du Magnétisme par une Société de Magnétiseurs et de Médecins
sous la direction de M. Le Baron Du Potet. Num. 1 and 2. 1844-45.
Letters on Animal Magnetism, by Miss Crumpe.
Manuel Pratique de Phrénologie, par le docteur J. Fossati. Paris. 1845.
Vestiges of the Natural History of Creation.
The Anatomy of Sleep, by E. Binns, M.D.
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NOTICES TO CORRESPONDENTS.

We regret that we have not been able to find room in this number for many valuable communications, which, however, shall all appear in the next,—

From the Honorable Carolina Courtenay Boyle, Mr. Topham, Mr. Hands, Mr. Ashurst Majendie, Mr. H. S. Thompson, Dr. Elliotson, Mr. Noel, Mr. Decimus Hands.

The Secretary of the Phrenological Society has begged us to say, in reply to "A Mesmeriser," that a series of casts of drunkards would form a useful and instructive addition to the Society's collection, and they would feel obliged to "A Mesmeriser" to forward to them any such specimens as may fall in his way.

Mr. Moore directs our attention to the translation of the *Scherin Von Prevost*, by Mrs. Crawe.

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